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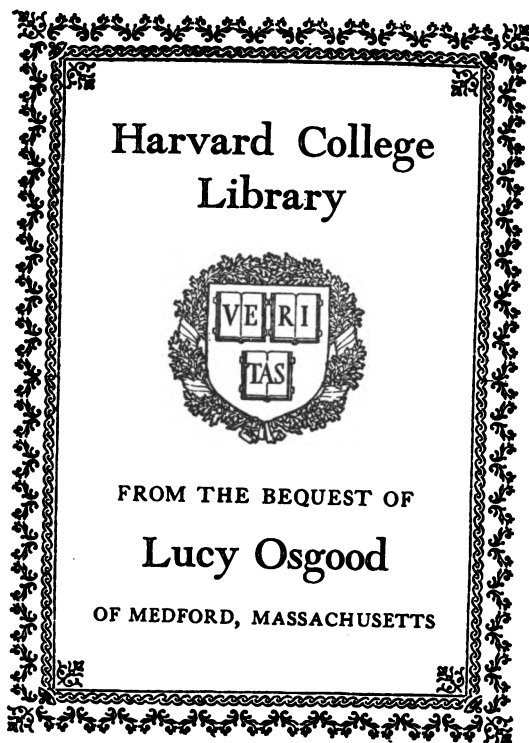
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6

# SKETCHES

OF

A MISSIONARY'S TRAVELS //

IN

EGYPT, SYRIA, WESTERN AFRICA,

&c., &c.

1233

BY R. MAXWELL MACBRAIR,

AUTHOR OF THE MANDINGO GRAMMAR, TRANSLATOR OF  
THE GOSPELS, &c.

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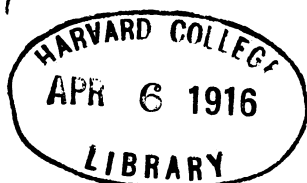
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TO  
THE REV. THOMAS JACKSON,  
PRESIDENT OF THE WESLEYAN METHODIST CONFERENCE,  
THIS VOLUME  
IS RESPECTFULLY DEDICATED,  
AS A TOKEN  
OF  
PERSONAL ESTEEM AND AFFECTION,  
BY  
THE AUTHOR.



## PREFACE.

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THE following "Sketches" would probably have appeared before the public at an earlier period, had not those literary pursuits intervened in which the author has been employed in connection with his missionary labours abroad. The translations and other works which he engaged to execute being completed, he now accedes to the wish of numerous friends in publishing the substance of his diary, after arranging its materials in such a form as might prove interesting to general readers.

They are called "Sketches," as being a simple statement of what the author saw and experienced during his peregrinations; and he wishes just to conduct his readers along with him in his travels, and place them in his own varied situations, that so they may become acquainted with things as they are, and may thence form their own judgment of human nature.

It will, however, be recollected that the writer is a Briton, ardently attached to the religion and institutions of his own country, which, "with all its faults," stands peerless amongst the nations of earth. There is also a moral refinement and virtuous sensitiveness manifested by the bulk of our educated society, and by the pious of all classes, which we in vain look for amongst other great nations of Europe. Hence the contrast between English manners and those of France or Italy.

Again : since as a Christian missionary the author went abroad for the express purpose of promoting the true welfare of his fellow-creatures, so he naturally feels an antipathy to every thing that mars the happiness of mankind. Whilst the blood of Scottish Reformers and Covenanters flows in his own veins, he inherits an ardent love of liberty and admiration of moral worth : nor can any splendour of rank or fame of illustrious conquests diminish those feelings of abhorrence with which he views all despotism, oppression, and fraud. The grander the throne of the tyrant, the greater his villany ; for he rises upon the more accumulated ruins of suffering humanity. This will account for

the views here taken of the pasha of Egypt and the governors of Western Africa.

The author had some hesitancy in publishing that matter which constitutes the two first chapters of this volume. But as it is probable that comparatively few of his readers have travelled into France and Italy, he thought that some brief sketches by the way would be interesting to the majority: and his travelled friends can easily pass over these pages if they choose. Besides, though much has been written about the continent, comparatively little is known concerning the character of the people, since travellers generally direct their attention to places rather than to men. Every new trait of character that comes within our notice increases our knowledge of the world, and, if properly reflected upon, will add to our wisdom, and perhaps also to our personal profit. The practical effects of infidelity in France and of popery in Italy are too little considered; and it is strange that politicians and legislators are still so wilfully blind, that they will not open their eyes to see the mighty influence of true religion upon the welfare of a community.

To the religious public who are favourable to the cause of Christian missions, the accounts

here given of the deplorable state of the unconverted world, and of the glorious success of missionary operations, cannot but be interesting; inasmuch as they practically declare that our "labour is not in vain in the Lord." Every addition to the book of experience, in recording the happy effects, as they develop themselves, of that mighty engine by which vice and misery are prostrated, and by which the heathen barbarian is raised to holiness and civilized blessedness, is of importance to the interests of the human race. And every exhibition of the barriers which opposed this glorious triumph is likewise useful; that so, when properly known, means may be devised and employed to work their overthrow. In these respects, let the following "Sketches" tell their own simple tale of truth; and the reflecting reader, before he has finished the perusal of this volume, will perhaps be better acquainted with the world, with the author, and with himself.

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# SKETCHES

OF

## A MISSIONARY'S TRAVELS.

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### CHAPTER I.

*Travelling by Sea—French Custom-houses and Passports—Italian Dogana—Wesleyan Mission at Calais—Diligences—Not living at Home—Conducteur—Cheapness of living on the Continent—Wesleyan Mission in Paris—Hard Travelling—Infidelity—The Rivers Saone and Rhone—Marseilles Inn—Table d'Hôte, Café, &c.—Excuses for not sailing—Insincerity.*

I DISLIKE travelling by sea : not that I am troubled with sea-sickness,—an accident that has not seriously happened to me for several years ; except once when crossing from Cornwall to the Scilly Isles, in a small round vessel pompously called “ the Packet ; ” where many who have braved all the storms of the Atlantic have been obliged, like myself, to surrender to the jolting motion of a little tub :—but there is so much sameness both within and without a vessel, and so few subjects for the exercise of thought or imagination, that I suspect a thorough-bred sailor to be one of the

most easily-lived beings in the world; enabled to find amusement for his mind, as a Jew procures store for his purse, out of anything or nothing. For when a student goes to sea, especially on board of a small merchantman, there are so many hinderances in the way of learning, and so few conveniences for scientific pursuits, that he must generally look upon such seasons as being so many blanks in his life-time. How the case may be in a man-of-war or an East-Indiaman, I know not; as it has always been my lot to sail in smaller craft; when I have really been often obliged to make the same attempt that other unfortunate persons have done, —to kill time. It was under such feelings as these, that I heard, with no great complacency, the orders given to a clerk of the Mission-house to look out for a vessel sailing to Alexandria, whither I was appointed to proceed as a missionary. Most fortunately, the first that offered for the Mediterranean was quite destitute of accommodation for passengers; and so I proposed that my baggage should be forwarded by her to Malta, where I would engage to meet it in due time, provided the usual passage-money were allowed me to defray my expenses over-land. Having travelled in France and Italy some years previously, and having learned to peregrinate in an economical manner, I calculated that I should be able to reach Malta by crossing the Continent, almost as cheaply as by taking a sea-voyage of one thousand miles farther by Gibraltar. My terms being agreed upon, I started off for Dover, taking a few books in my box of clothes; but I paid dearly for the carriage of these tomes, for which I had very

little use on the way. One volume in the pocket, besides a Bible and hymn-book, will best suit a land-traveller's convenience; and should that volume be read through before his journey's end, he can easily sell it and buy another.

On landing at Calais, on the 24th of October, 1833, I went through the usual ordeal of being searched by custom-house officers. This is a dreadful nuisance to an Englishman: for they not only overhaul your goods but also your person, emptying your pockets like thief-catchers, and cautiously investigating every suspicious article of apparel. I have been told of their opening the lining of ladies' bonnets, and ripping up the pad of their cloaks, and even of their partially undressing them, in case of any suspicious bulkiness of appearance;—of course there are female custom-house officers for this purpose, as they are supposed to be best acquainted with the mysteries of a lady's dress. The only way for a stranger to get on comfortably with these inquisitorials, is to put on a good face, and let them do just as they please; or else they will cause no little annoyance to the too sensitive traveller. A gentleman informed me, that once, upon entering France, when the officer came to search his person he scorned the indignity of such a proceeding, and dared the fellow to touch him under penalty of being knocked down. "You cannot go till I have examined your dress," the other coolly replied. The Englishman took off his hat, coat, and waistcoat, and gave them to the officer, who next demanded his small-clothes; when these had been examined,

the officer was asked if he were satisfied. "There may be something in the folds of your neckcloth, and in the soles of your shoes," was the reply. Thus he finally left the stranger standing in his shirt and stockings; having also taken occasion to pull to pieces every part of his baggage that would give him much trouble in putting together again. It is not sufficient to have a passport for France: this only conducts as far as Calais, where it is taken from you, and immediately forwarded to Paris; and another is requisite for the interior of the country; this is also inspected again and again, and all a foreigner's motions are strictly observed. A friend, residing in France, informed me, that the police could tell not only where he dined every day, but what he had for dinner even in his own house. And when you leave France you will find your old passport waiting for you at the barrier through which you must pass; all your movements being thus anticipated by government. This may be what Frenchmen call *la liberté*, but not what an Englishman means by "liberty." We do not, however, wish it to be imagined, that the descendants of the Gauls are more inhospitable in this respect than those of the Romans; but the latter are certainly less troublesome to visitors. Though there are *doganas* in every part of Italy, the very enumeration of which might startle a traveller, he need fear nothing if he be willing to feed the hungry officers of government. I have known boxes of contraband goods being conveyed unopened through a dozen Italian custom-houses by payment of a few shillings. "Something to drink, and

I will save you the trouble of opening your trunks," is the unblushing request which has frequently been made to myself; and when I appeared "as though I heard not," in order to escape giving a bribe, and when, putting the key into my box, I beckoned the inspector to perform his duty, he made signs for me to shut it again, and significantly put his hand to his mouth as if in the act of drinking. And when I still would not understand his meaning, he went away muttering in disappointment,—for I am told that their pay is very small. No thanks, therefore, to the Italian princes for this freedom from trouble, unless it be to their oppressive rapacity, which is naturally enough imitated by their own servants. As to passports in Italy, they are very annoying: so many stoppages, so many payments, and so many inquisitive questions proposed. These latter I would never satisfy, considering that my passport gave quite enough of information, as it contained my name, age, and a description of my person. So that when a book was brought to the different inns for me to fill up an answer to various printed interrogatories, I did so in the most vague manner possible. My profession was set down as that of a gentleman, my usual place of residence as the world, the object of my travels a dash of the pen, and the place of my destination the next large town through which I must pass. The fellows murmured, and begged me to be more explicit; but I assured them that it was all quite true, and smiled at their discontent; being secure from all molestation by the possession of an authorized *passaporto*.



At Calais I soon found out the abode of our missionaries, where I received a hearty welcome. The English mission here had been but recently commenced, yet under the most favourable auspices. In the afternoon some young females requested me to preach at night, themselves engaging to collect a congregation; and they did so effectually, though there had been preaching on the preceding evening; for a goodly company assembled, on so short a notice, to hear the word of God. How much more interesting and profitable is the first love of a new convert thirsting after an increase of grace, than that frigid apathy which too often marks the character of those who profess to be more experienced, and to need less instruction, in the way of righteousness!

On the 26th of October, 1833, I started for Paris by the "diligence," the name given to the stage-coaches of France, though their speed little accords with their appellation. There are two principal coach-companies in opposition to each other, and the brethren advised me to take my place from that office which they generally patronized, in expectation that a little indulgence would be shown me in the fare. They accordingly went with me to the *bureau*; and we were received with all that courtesy which characterizes the French nation. But I have found that a Frenchman's politeness is frequently limited to words and bows. Pretty expressions and scrapes of the foot cost him nothing; but should good manners come in contact with pecuniary interest, his former professions are not then expected to be remembered. It is different with

an Englishman, who is more accustomed to weigh his words, and to attribute some importance to truth and sincerity; and though there are, unfortunately, many exceptions to this rule of character, yet still we stand pre-eminent as a nation for honour and integrity. On the above occasion I was asked what baggage I had with me; and when I expressed my fears that its weight might amount to rather more than the small allowance which they usually make to travellers, they told me not to mind so little a matter, as it would be easily accommodated. And so it was, but in a different way from that which I had been led to suppose: for when I arrived at Paris, I was charged ten francs for extra weight of luggage. Expostulation was useless; for it was set down on the bill at Calais, and the money was accordingly paid. When a similar fate has attended me in England, I have been charged beforehand with the amount; but in France, they never mentioned it till we reached the end of our destination. This tax falls heaviest upon strangers: since the French have seldom much of a wardrobe, except what they carry upon their backs. It is common for the finest gentlemen in Paris to exchange their coat, when it is a little shabby, for a new one, paying the difference of value: and shops are kept even in the *Palais Royal* for this purpose, where I have seen the operation performed. I have heard that the same is practised with ladies' dresses; but being a bachelor, I cannot vouch for the truth of such a statement.

The diligence is both a stage-coach for passengers

and a waggon for goods; so that it is the most unwieldy concern imaginable. It is made very wide and strong, in order to suit the roads, which are usually paved in the middle, like the streets of our towns. The smooth roads of England are unknown in France, so that the carriages of our gentry are frequently breaking down in the latter country. The diligences have three inner apartments: the first, called the *coupé*, resembles a post-chaise, capable of containing three persons with ease; the second, or *interieur*, holds six; and the third, or *rotonde*, has a similar number squeezed within. A cabriolet is also frequently situated on the top of the *coupé*. The last is the place of my choice, since it commands the best view of the country, and has constant freshness of atmosphere; for the natives have seldom many wrappers, and in cold weather they keep the inside in a very impure state of ventilation. The cabriolet used to be also the cheapest place, as no Frenchman would choose it for a seat: but when they found Englishmen readily occupying it, even by preference, they raised its price to that of the *rotonde*. I do not find that much improvement has taken place in the ordering of these coaches during the last few years. The principal change for the better is to be found in the harness, which used formerly to consist entirely of ropes; and I have seen six or seven horses driven by the postilion with a single cord attached to one of the leaders. The horses are docile as dogs, and are chiefly directed by the voice, and the sound of the lash. Nobody can crack a whip like a French postilion; since it answers the purposes both of a coachman's lash and

a guard's horn; and in a calm night its sound may be heard at a great distance. But most of the diligences are now equipped with leathern harness and reins, at least at their outfit. Yet as these are seldom cleaned, (why should they, when they will soon be dirtied again?) they speedily become rotten, and are then joined together by pieces of rope or cordage, with bits of which the *conducteur* is always furnished. The latter personage, who supplies the place of our guard, holds a most important office, and is generally of a respectable and trustworthy character. He has the sole command and responsibility of the coach from the time of its setting out till its arrival at the place of destination. He is entitled to so much per mile from each traveller; out of which he pays the post-boys according to a legal rate. It would be worth while if the English would follow this example, as it would save a great deal of annoyance to travellers.

The routes from Calais to Paris are the most uninteresting in the world. There is a constant sameness of scenery, which is also devoid of rural attraction; no mansions of the gentry, with their parks and rustic adornments, meet the eye; hedges and patches of plantations are equally unknown. Even the smiling villages of our English peasantry, and the pretty cottages of her labourers, are wanting in France. Villages indeed do exist, but they are frequently any thing but attractive to the visual and nasal organs of a gentleman. Instead of clean farm-houses, with their neat gardens and well-stocked yards, one occasionally sees a large waggon, in which the peasantry have come from a

distance to prepare the ground or reap the crops. And even the country-towns have no pretty suburbs and rural seats; for all the French *monde* reside in Paris, and in a few other cities of importance. We do not mean by these remarks to infer, that the French are a dirty people. On the contrary, they are very cleanly in their dress and persons, though negligent in every thing else. This arises from the manners of the natives. They cannot be said to live at home, and seem to have no idea of domestic comforts. In some houses, a fire is never lighted, and whole families take their meals abroad in a *café* or *restaurateur's*. The evening is spent at a dance or a theatre; and the vacant hours of the day are easily passed at a *café*. Here the Frenchman calls for a glass of *eau sucrée*, (sugared water,) which he declares to be the best refreshment in the world, as well as an universal medicine; and he sips it with much pleasure, laughing and joking with those around him. Should company fail in one place, it is easily found in another; for he cannot live without public society.

The French are inexhaustible in their mirth and humour. They can extract subjects for wit and laughter out of every thing. This indeed is the *but* of their education, and the end of their ambition. They excel all others in the art of killing time. Britons are more sedate and less flexible in their temper; and when they try to imitate their southern neighbours in chit-chatting parties, they often degenerate to downright scandal and malice, which robs the *tête-à-tête* of all its mirthfulness. Those, therefore, who wish to

pass away time in speaking and laughing about nothing, may find it in France to their heart's content.

A common reason for English families taking up their abode on the Continent, is a greater cheapness of living. Not that the conveniencies and comforts of life are always to be procured at a much lower rate, but the same style of living and expensive establishments are not there deemed requisite in order to preserve caste. Yet the vanities and pleasures of this world are certainly to be obtained for less money there than in Britain. Few foreigners can afford to give dinner-parties or expensive entertainments; and they therefore content themselves with music, dancing, and a few sweetmeats. An Englishman will frequently expend on one dinner-party as much as would serve a Frenchman for a whole year's entertainments; for when the latter invites a friend to dine with him, it is usually in a *restaurant*, where each pays the cost of his own victuals.

Paris has few attractions for me. Having, therefore, visited my old acquaintances in the picture-galleries and museums, I resolved forthwith to proceed on my journey.

I must, however, observe that an English mission has also been commenced here by the Wesleyan Society, which has recently assumed a favourable aspect under the Rev. R. Newstead; and that I had the pleasure of preaching to a most attentive congregation on a sabbath morning. A brother missionary returning from the East officiated in the evening. To one who

has "forsaken all" at the command of Christ, and made himself indeed a "stranger and pilgrim on the earth," these brief visits to a fellow-labourer in the vineyard are refreshing in the highest degree; and each little hill of Sion is a hallowed Bethel, "the house of God and the gate of heaven."

It took me a whole day to hunt after my passport; since I was informed that it must be countersigned, not only by our own ambassador, and by the French minister and police, but by the ambassadors of all the Italian states at which we should touch. For I had now resolved to go to Marseilles, and take the steamboat to Naples; having formerly passed over Mons Cenis, and visited the principal cities of northern Italy. Wishing to see the French rivers, I took my place in the French diligence for Chalons-sur-Saone, choosing my favourite place in the cabriolet. But here I was outwitted by the French: for upon our arrival next morning at Melun, the vehicle was changed; and there being few passengers for this part of the country, we were put into a little box-sort of a machine, and packed together so tightly as to keep us from shaking much about. It had no springs; and the jolting which took place on the French paved roads was almost intolerable. An Irish jaunting car would have been a velvet cushion in comparison with this conveyance; and I feared that all my bones would be out of joint before we should reach the end of our journey. It resembled a tradesman's covered cart; was of about the same size, and contained nine travellers: two sat with the *conducteur* in front, and two other

tiers were packed behind. I was unfortunately placed in one of the innermost corners; and as it was a very hot day, I could scarcely breathe. At last I persuaded the *conducteur* that I had a right to an outside place, having paid for such at my setting out; and he then gave me a seat in front, where I felt no little relief by inhaling God's fresh air. And as the sun set beautifully in the west, I contemplated with delight his departing glories, which are far more grand as seen through a Continental than through an English atmosphere. The stars next arose at their Creator's bidding; and I felt a melancholy pleasure in again tracing those well-known constellations, which I used to contemplate in my native land. And nothing perhaps in all my rambles so frequently recalled England to my recollection, as those glorious orbs of night, which, being seen under different aspects in different places, reminded me of the altered state of my situation.

At length we reached Auxerre. Here we exchanged our cart for a diligence, which gave me some hopes of obtaining a little rest during the night. But "all is not gold that glitters;" and I soon found to my mortification, that, as I had taken a place on the top, and as this coach had no cabriolet, I must be contented with a situation on the luggage. Not being accustomed, however, to lie upon boxes, and fearing lest I should lose part of my skin before morning, I began to grumble at this hard usage; when, to my great satisfaction, *Monsieur Conducteur* informed me that he was entitled to a seat in the *coupé*, and that for a small consideration he would resign it to my use, a proposal



which was eagerly embraced. To a lovely night succeeded a beautiful day. On the 1st of November the thermometer in the shade varied from 65° to 70°, without a breath of wind, or a cloud to obscure the sky. We passed through a rich country, abounding with vineyards, and then crossing some bleak hills, reached Chalons at ten o'clock at night. We had not stopped for refreshment since breakfast-time; but a French *dejeuné* means a dinner without soup, which is an indispensable requisite for the latter. One of the greatest conveniences to a traveller in France, is the facility of procuring a hot-bath, which is the best refreshment after a summer-day's journey on a dusty road. They are to be met with in every place, well arranged, and very cheap: for one shilling usually covers all expenses, including a present to the servant. I rested at Chalons for a couple of days, one of which was the sabbath. This I spent in meditation and solitary devotion, there being no Protestant place of worship in the town. I conversed with a traveller, who put up at the same inn with myself, upon religious matters; but I found him to be, like most of his fellow-countrymen of the present day, an infidel in creed, though a Papist by name. He had no belief in a divine revelation, doubted the immortality of the soul, and denied a future state of rewards and punishments. I could make little of him, for he was deplorably ignorant, though a gentleman in appearance and manners; and, therefore, contented myself with stating a few plain arguments in behalf of Christianity, and warning him to "flee from the wrath to come."

A steam-boat sailed on Monday morning, November the 4th, down the Saone for Lyons. Here I found another consequential talker : and I, therefore, tried him upon religious subjects. But alas ! he had read nothing about religion, save a few of Voltaire's vulgar sarcasms. He was a complete nothingness in intellect and common sense, but boasted much of his reason ; of which, however, he did not seem even to know the meaning. He would believe, he said, in no revelation, unless proved by undoubted miracles ; and these must be performed before his own eyes : for the testimony of all the world besides would weigh nothing with him. Upon asking his views of Christianity, he said, that it was quite clear that Jesus Christ was a republican, that the Bible was written by a Levite, and that the Christians were bribed to pass it off ! As for the proof, the probability, the possibility, the time and circumstance of this strange event, he knew nothing, could tell nothing, and wished to know nothing. So he had heard ; and that was enough for him. O, what is man, when abandoned by the Spirit of God ! His very reason then forsakes him.

The banks of the Saone are at first very wild in their scenery : but upon approaching Lyons, they are beautiful in the highest degree. This part of the river may vie with the lovely Wye of Monmouthshire ; though perhaps the latter is more romantic, the former more picturesque, being aided much in its effects by some pretty works of art. Lyons is situated on the banks of the Saone and the Rhone ; and did its streets and buildings equal its situation, it would be one of

the finest cities in the world. I proceeded down the Rhone in a steam-boat as far as Avignon. We disembarked, and slept at a small village on our way, as evening gloom had now set in, and the navigation of the river is rather intricate. Here we had a scramble for beds and supper; but the latter can always be provided in some form or another upon a very short notice. *Bouillon*, or soup, is always ready; fowls are soon killed, cut up, and broiled; potatoes are sliced and fried; and should any beef be at hand, it is quickly dressed in a similar way. Large quantities of bread stuff every thing down; and a bottle of *vin-de-pays* is allotted to each guest. This country-wine is sometimes very tolerable, sometimes very bad; and answers the same purpose as table-beer in England. The scenery of the Rhone is wild and stupendous, but destitute of beauty or romance. Yet some of the mountains are covered with vines; and here is grown the famous wine called *hermitage*. From Avignon we took the diligence to Aix and Marseilles; passing over a very mountainous and barren district, filled with chalk-beds.

I determined to try one of the best inns at Marseilles, in order to see if any comfort could be obtained in such a house: but in vain. I do not mean to say that families cannot procure private sitting-rooms by extra payment; but there is no convenient public room for passengers; no carpets on the floors, no comfortable anything. People are not expected to sit at home; and, therefore, no provision is made for such a purpose. There was one large dining-room, in which a *table*

*d' hôte*, or ordinary, was served up at different hours of the day. A person cannot know French customs without being present at some of these ordinaries. Every guest has his particular seat, which he retakes every day of his dining at the same house. A small loaf of bread and a bottle of wine are apportioned to each individual ; unless the latter (as in this instance) be alternated with decanters of water, so as to serve for two persons. Soup is first served up ; and then the other viands are handed round the table in succession, being previously cut into small morsels. I have seen Frenchmen taste of every dish, to the number of nearly a dozen ; most of which are prepared in oil, or seasoned with garlic. Pastry follows ; and the whole is concluded by a dessert, in which walnuts and apples make a conspicuous figure ; but these are frequently pocketed by the guests. The *garçon*, or French waiter, is a much more easily satisfied being than the English servants of a hotel. Two or three *sous* (halfpence) are all that he expects for his attendance at table ; and I found that when I stayed a few days in the same house, the offices of waiter, chambermaid, and boots, were esteemed to be well remunerated at the rate of a *franc* per day. The English spoil their dependents by the foolish manner in which some of them are paid and fed : whilst the most laborious classes of society, and other persons of real use to the community, pine in comparative want and neglect. When driven out of the *salon* by a new company coming to dine, where could I go ? I was already tired of walking about the town ; and my false modesty

would scarcely allow me to enter a fine coffee-house, and sit there for an hour, and read the *Gazette*, *Constitutionnel*, *Journal des Debats*, *Moniteur*, &c., and only pay a penny for a glass of *eau sucrée*. However, with a little self-forcing, I overcame this scrupulosity, and thus got a rest and a sight of the news. I have often wished that similar establishments took the place of our gin-palaces and public-houses in England ; for I must own, that I do not recollect of ever meeting a drunken Frenchman in the streets ; this feat being mostly left to Britons.

Upon taking a berth in the steam-boat, I was informed that the whole work of passport must be gone over again ; for that it must be signed by all the consuls here, instead of the ambassadors at Paris. I have thus paid the authorities, of one sort or another, no less than thirty-three shillings sterling for signing this paper. If the government imposes in so flagrant a manner, no wonder that the people follow their example ! On the sabbath, I attended worship at a French Protestant church, and heard an excellent gospel sermon, delivered with much eloquence and zeal. But the whole service was tremendously long and tedious, so that the congregation were coming in during the whole time ; and a dozen worshippers at the commencement increased to a large assembly before the conclusion of the service.

The packet was detained beyond its usual time of sailing. As it only made the trip to Italy once a fortnight, some scores of persons were awaiting its departure. We were, however, informed that the

captain was ill; afterwards, that he had broken his leg; that the first mate was injured by an accident, &c. The truth was, that a considerable quantity of merchandize had been suddenly received, the shipment of which occupied a considerable time. The mate had, indeed, scratched or bruised himself slightly; but this was of no consequence. "The captain is ill," answers a similar purpose in France and Italy, with "Not at home," in England. At length, the owners, being threatened with a prosecution, busied themselves to the utmost in preparation; and having been occupied during the sabbath and the whole of the following night in stowing her cargo, our steamer at length departed, overloaded with goods and crowded with passengers.

In the preceding reflections on the French, severe though some of them may seem, we do not intend to intimate that they are worse than other Papal or infidel nations, in a want of truth and sincerity, or that there is any thing peculiarly bad in French character: for we believe it to be the influence of Romanism and infidelity that has produced a disregard for integrity. Nor can it be otherwise: for whilst the Popish religion allows its votaries to "break faith with a heretic," and whilst its priesthood practise and exculpate all kinds of monkish tricks and "pious frauds," we wonder not that such an example is followed and enlarged upon by depraved human nature. Again: since infidelity, which is so rampant in France, denies all the duties of moral obligation, and the responsibility attached to moral actions, its very prin-

ciple is one of self-interest and unbounded licentiousness : so that we can expect no truth or honour from the disciples of Rousseau or Voltaire. And it is astonishing how much an Englishman has sometimes to pay for experience on this head, whilst travelling upon the Continent. In our own country, we go to an inn under the assurance that we shall be there charged no more than others for the same accommodations. But if you do not wish to be imposed upon abroad, you must first see your bed-room, and arrange for its exact price ; (since they have beds at different prices ;) and you must previously agree about breakfast and dinner, even stipulating what is to be served up to you at these meals. The case may now be a little changed in respectable hotels, which are much frequented by Englishmen, (thanks to the influence of Protestant principle !) and where printed cards, containing a list of prices, hang up in the rooms. But freshmen at travelling upon the Continent will thank me for these hints ; for a knowledge of which I have paid dearly.

## CHAPTER II.

*Popish Sabbaths—The Coast of Italy—Genoa—Board of Health—  
A French Trick—Leghorn—Elba—Steam-boat Passengers—A  
Jesuit—An Infidel—A dear Breakfast—Naples—Its Inhabit-  
ants—Pompeii—Herculaneum—Vesuvius—Speronari—Scylla  
and Charybdis—Messina—The Coast of Sicily.*

WE have mentioned the desecration of the sabbath in France; though it is not confined to that country, but prevails in every Papal state. It seems to be a main object of Romish government to prevent the people from pursuing any serious train of reflections: and as this would most naturally take place on a Sunday, when worldly business is suspended in Protestant lands, no restraint is laid upon the adherents of the Romish church to obey the fourth commandment. A few years ago, almost every shop in Paris was kept open until sabbath-evening, when all the theatres and places of public amusement were frequented, in order to divert the mind which had been fagged with previous business-engagements: and although many of the mercantile establishments are now closed on our sacred day, yet theatrical and other festive entertainments are pursued with as much avidity as ever. Races, exhibitions of fireworks, fairs, and assemblies, are usually kept on the sabbath. It is indeed regarded in the light of a mere holiday: and the deluded people are led to suppose, that if they go to mass or public confession in the morning, they have liberty to spend



the rest of the sabbath in pleasure or business. How do these feverish excitements of sin and folly differ from the hallowed joy of a pious Christian in our highly favoured land! He awakes in the morning, rejoiced at having bid a temporary farewell to the busy cares of time, and applies himself to the pursuits of those spiritual duties which minister at once to his profit and his pleasure. Having then bent his mind to the contemplation of divine things, and risen in those high hopes that appertain to an immortal spirit, he sees the sabbath close upon him in peace and satisfaction; whilst, by the strength of divine grace which he thus derives, he is enabled to pursue his course through life with increased alacrity and delight. How often have I sighed, when abroad, for an English sabbath! Surely never did the Psalmist pant for the courts of Sion, with deeper feelings of regret at being separated from her hallowed precincts, than I have longed for the great congregation, when a wanderer far distant from home.

We sailed from Marseilles on a fine autumnal morning, being the 11th of November. In no part of the world can this season be more lovely than in the South of France and in Italy. It has sometimes appeared to me to be almost heavenly; and I have wondered if Paradise itself could be more favoured with deliciousness of climate,—so calm, so pure, so serene, so invigorating to the body and elevating to the mind. Yet, of course, it is occasionally interrupted, like all other terrestrial blessings, with storms and foul weather. The purple-blue of the Mediterranean had scarcely

a ruffle on its surface ; and sometimes not the least motion could be seen on the waters, save the agitation caused by our steamer's paddles. For the greater part of two days, we thus slowly sailed along the shores of Italy. The scene before us was of a highly romantic character. Towns, villages, and hamlets lined the coast, or peeped forth from the glens of the mountains, or ornamented the summits of the rocks, which in bold perspective reared their heads to the clouds. I could not withdraw my eyes from the enchanting sight ; but continued gazing upon its variegated beauties, till the shades of evening hid them from my view. We reached Genoa on the second night ; but the necessary ordeal of passing in review before a board of health, prevented our landing until next morning. Had we travelled on the shore instead of along the coast, we should have been admitted without such precautions. It is thus that every little place apes its superiors, and has boards of health and customs, to the great annoyance of travellers. In the morning, an officer came alongside ; and, after receiving the ship's papers with a pair of tongs, he carefully fumigated them, and ceremoniously glanced at their contents. All the passengers then passed in review before him, whilst he counted their numbers, and eyed the state of their health. When all was declared to be right, and the passports were received, we were at length permitted to land ; but upon reaching the shore, we were obliged to appear before the police, in order to answer to our names, and to afford the inspectors an opportunity of observing if our physiognomy corre-

sponded with the description of our persons, as given in the papers.

The view of Genoa from its harbour is indeed magnificent. The city rises like an amphitheatre out of the water; being situated on the ridges of hills, whilst the neighbouring eminences are crowned with villas. The town contains only one main street which is capable of being traversed by carriages; and which is, therefore, inhabited by the chief nobility and gentry, whose splendid palaces are adorned with marble fronts. The other streets are mere lanes or passages, and are very steep, on account of the hilly situation of the city. The churches are decorated in the richest manner, too rich to be consistent with good taste; a quality which the present race of Italians seems to possess in a very scanty measure. These sumptuous adornments must have cost an immense sum of money; but they are tinselled finery. The pretty chapels, beautiful marbles, and elegant columns of their churches, would have pleased far more "without the aid of foreign ornament." The environs of the city consist chiefly of oliveyards and vineyards, with their accompanying villas. I strolled amongst the neighbouring hills; where the scenery wore the appearance of fairy romance, rather than a real picture of nature. The sides of the hills were formed into ascending platforms of olive-grounds and vineyards; like so many giant steps of richest verdure to the marble houses which crowned their summits. My senses were quite fascinated; and it was some time before I could really believe myself to be in a fallen world; so pro-

fusely had a God of mercy spread the riches of his bounty over the country that lay before me.

I had breakfasted at one of the inns with some of my fellow-countrymen, who also agreed to meet again at four o'clock for dinner, which was accordingly ordered for that hour. At the appointed time, I returned from my ramble, and found a large party assembling; for several of the other passengers had subsequently issued instructions to our host that they would join our table. During dinner, a Swiss captain called for a bottle of choice wine, which he drank in company with his neighbour; and another bottle was speedily demanded by the same party. One of the French gentry and an Italian prince followed their example; and several quarts of the cheering liquid were soon dispatched. Towards the close of the repast, the Frenchman called for a couple of additional bottles, and ordered the waiter to fill the glasses of all the guests. I perceived some of our company to wonder at such an instance of French generosity; nor could I help marvelling within my own breast at so great a moral wonder: and although I felt no desire for any more liquid, I thought that courtesy's sake did not allow my refusal of the proffered beverage, under such circumstances. Meanwhile, a large band of music played in an adjoining room; and every thing looked and sounded so gaily, that I almost wondered if Genoa had not bewitched us all. For when the time of the steam-boat's departure drew nigh, the above-mentioned Frenchman went out first, with one or two of his companions; and when we followed in train, I was

surprised at our receiving a profusion of low bows from the musicians and servants, who stood in a long double row, making the most respectful obeisance. Since it is not usual for such personages to express so many thanks without first receiving a gratuity, I was more than ever astonished, and thought within myself, "This Genoa is a wonderful place!" But my reverie was soon dispelled; for, upon reaching the bar, we found our landlord ready to receive our moneys; where we were asked for considerably more than the price of dinner. The addition was declared to be for extra wine, music, and servants. Some replied, that they had never ordered such articles; but they were informed that the Frenchman had told our host to make out a bill of the whole together, and to divide it equally amongst the guests. Thus he and his friends had no more to pay for all their generosity and wine-bibbing, than any of the others who sat at table. On looking around for the gentlemen, we found that they had settled their own shares, and hurried off to the vessel, leaving us in the lurch to pay the remainder. Some of the Englishmen looked significantly at each other; but the money was paid without saying a word: and upon our arrival at the steam-boat, we found these same French and Italian nobles talking and laughing with the greatest *sang froid* imaginable. The honest Swiss captain, who had casually requested the Frenchman to settle with our host for him, now came forward to reimburse the gentleman; and requested to know how much he had to pay for extra wine. Being informed that it had all been clubbed

together, he was much displeased, and insisted upon refunding the money; but this was declared to be impracticable, as it had been already paid. The officer grumbled much; but the others had not even a blush upon their countenance at this honest rebuke of their meanness.

We reached Leghorn on the following day. This town is chiefly celebrated for its trade and commerce; and has, therefore, but few attractions for the romantic traveller. It is, however, the port of Tuscany, the finest of the Italian provinces; the capital of which, Florence, is the pleasantest city in this part of the world as a place of residence.

Next day we sailed for Civita Vecchia, the port of Rome: but as the weather had become stormy and blustering, we made but little progress in our voyage. Italian seamen always run from a gale of wind; and so we now took refuge in the rocky island of Elba: and thus we lay in the spacious harbour of Napoleon's little kingdom. A few scattered dwellings showed themselves amongst barren rocks and mountains. The town itself appeared to be very small, though well fortified, and advantageously situated upon a hill at the entrance of the harbour. Who could ever have dreamed that Buonaparte would be satisfied with such a paltry empire as this? Verily such statesmen knew but little of human nature.

Sunday, November 17th. We still remain here; and are condemned to spend a melancholy sabbath. Though it rains and blows very hard, many of the passengers have gone ashore, for the sake of saying

that they have been on Elba. And they will return to the vessel, cold, and wet, and fleeced out of their money: but they will have a subject of wonders to narrate at a future day. They are really going to visit some country scenery, which is said to be very picturesque, although the atmosphere is now so thick and hazy, that we can scarcely see land from the midst of the harbour. The passengers are of many nations,—English, Scotch, French, Italian, Swiss, German, Hungarian; and also of various characters and professions,—gentry, merchants, merchants' clerks, English, and Russian, and Swiss officers, an Italian prince, a German princess, a count, an Italian physician and philosopher, travellers, two Romish priests, a Jesuit, a minor Roman bishop, and a Wesleyan missionary. What a medley! Whilst the major part were on shore, the princess was playing at chess with a degenerate Scotchman. Upon passing by them, and seeing them thus engaged on the sabbath, I said to my countryman, *Degeneravimus a parentibus*, which he seemed perfectly to understand. This morning I had some conversation with the priests and the Jesuit. The latter was a man of talent in his profession, and talked wonderfully fast, without caring much for the correctness of what he advanced. I did not enter into any controversy with him; but, wishful to get an insight into his way of procedure, I asked, as an humble inquirer, a few explanations concerning saint-worship, purgatory, and the infallibility of the church. The first he denied *in toto*. Images and pictures, he said, “are very useful remembrances of pious men and

actions; but not one Papist is so deluded as to worship them." He laid out purgatory on a very singular scale. According to his plan, this intermediate fire is ordained to make up for want of a sufficient repentance upon earth. Whosoever, therefore, goes to purgatory is sure of finally reaching heaven, when purified from that impenitence which the blood of Christ could not here wash away. But as also every good work is to be rewarded according to the scale of merit, a person who is condemned to the longest period of purgatorial purification, may, nevertheless, when released from its pains, be entitled to the best place in heaven on account of his works. The Jesuit took great pains to illustrate this point; and he, therefore, instanced a man who had little repentance on earth, but who had been liberal in his charities, as compared with another who had been an humble Christian, but at the same time negligent or incapable of performing meritorious actions. The former would necessarily have most of purgatory, but also most of heaven! I asked, if it were not true, that every sinner is pardoned through the atonement of Christ? And he replied in the affirmative. "What need then of purgatory to cleanse from sins already forgiven? Or, how can a person be impenitent who exercises a sincere faith in his Redeemer?" But such distinctions were too nice for his system of theology. According to his creed, repentance, faith, and good works, were separate virtues, having nothing to do with each other; and they might, therefore, exist independently, and be separately retributed; so that the same individual



might be rewarded for possessing one of these qualities, and punished for wanting the others. He tried to shuffle off my questions about the church ; but when pushed to an answer, he put on a bold face, and asserted with confidence, that the Romish church had ever been the same ; that it was always harmonious in sentiment ; that the popes had never disagreed upon any article of faith or practice ; that the opinions of one council never differed from those of another, &c. This was enough for me : for, not wishing to lead him into any more of such abominable falsehoods, I left him to the enjoyment of his work-mongering creed.

A poor French infidel said, that he would believe nothing but what he saw with his own eyes. All history was, in his opinion, utterly false ; and no amount of human testimony would make him a convert to Christianity. He would believe in nothing, save in miracles, and they must be presented before his own senses ; for he would disbelieve the testimony of the whole world. I asked, if he had ever been at Naples, whither he was now journeying. And upon his replying in the negative, "What a great fool you must be," said I, "to sail to a place of which you know nothing but by human testimony ; as you cannot even be sure that such a city as Naples is in existence ; much less that we are on the proper track to reach its harbour !" He looked stupid enough at this familiar application of his own doctrine ; but contented himself with shrugging up his shoulders, and affirming, that nine-tenths of the French were infidels, though they called themselves catholics. I hope that this statement is

an exaggeration, though I really seem here to meet with few save the followers of Paine and Voltaire.

We at length sailed from Elba ; and in due time reached Civita Vecchia, a small dirty town, thus resembling most of those in the Papal dominions. After the usual ordeals of health and police examinations, we went to the best inn and requested breakfast. The landlord promised it immediately, but managed to put it off hour after hour until it was nearly time for the packet to sail. At length it was announced ; and nearly thirty hungry travellers were in considerable expectation of obtaining a sumptuous repast, after so long a time being spent in preparation. A single dish was placed on the table ; and it was immediately emptied of its contents. After some delay, another was brought ; and it shared the same fate. It was long before a third came ; and, as yet, some of the more modest guests had hardly obtained a mouthful ; but seeing the game which our host was playing, a complete scramble now took place for a portion of the provender. Torrents of dissatisfaction and abuse were being poured forth against the landlord, when he made his appearance in proper person, and announced the departure of the steam-packet ; making also the modest demand of five shillings sterling per head, for our excellent breakfast. The scene which hereupon followed beggars all description. Storms of rage, bursts of execration, and threatenings with the police, arose on every side ; and before the man had recovered from his panic, some had paid one price, some another, some perhaps none at all, and all hurried off to the vessel, which

was now under weigh. Cheating in France is bad enough; but in Italy it is practised in the most shameless manner; and I question whether the Italians do not prefer speaking lies to telling the truth, upon subjects of mere indifference. They have no character, and do not appear to wish for any; all being on a level in this respect. Moral esteem seems to be banished from the land; and vice, when exposed, incurs no disgrace from the world around.

As we passed through the Gulf of Naples, the ruins of Misenum, Baiæ, Capua, &c., brought ancient kings and heroes to our remembrance. Their little day has passed over, and curiosity now tries to trace out those places that were once so famous in the world's history. Upon entering the Bay of Naples, the city was gradually opened to our view; not so pretty a sight as Genoa, though greater in extent, and more magnificent in the palaces which adorn its hills. Naples is a large city, well situated, and containing some handsome buildings; but it is dirty and filthy in the extreme. Its streets are full of the foulest nuisances, and its environs are absolutely disgusting. The indolence and vice that are induced by Popery are here seen in their strongest colours; and whilst the city swarms with priests and monks, the people are full of poverty and crime. What can be expected from the flock, when the shepherds are notorious for their profligacy, or are even seen playing the part of indolent and sturdy beggars? It might be difficult sometimes, in this place, to discover wherein man has a pre-eminence over the brute creation. If he be naturally

distinguished by the gift of speech, that only ministers here to his greater degradation : for his mouth is full of cursing, lying, and bitterness. If reason constitute man's peculiar elevation, the instinct observable in many of the inferior animals is vastly superior to any thing of understanding that can be discerned in the bulk of this populace. If the knowledge and worship of God be man's glorious prerogative, then imagine the barking of dogs and the chirping of birds to be uttered in praise of their Creator ; and you have a worship as rational as that which consists in the ringing of christened bells, and the muttering of prayers in an unknown tongue. And certainly many communities of the brute creation are more orderly in their manners, and cleanly in their habits, than are the inhabitants of Naples, who seem to be surpassed in exterior comeliness by their very swine. Provisions are very cheap in the neighbourhood, which is perhaps one cause of the people's indolence ; since a necessity for labouring is one of the greatest temporal blessings that God has conferred upon a sinful race, though it be every where abused and murmured against by thoughtless man. But it is the depraved form of religion here inculcated, that is the people's greatest bane ; laziness, ignorance, and vice, being the natural offspring of knavish Popery. The Neapolitan language, spoken by the common people, is a mongrel and barbarous Italian.

November 20th. And now I had an opportunity of indulging a wish, that I had long entertained, of visiting Mount Vesuvius, and the celebrated remains of Pompeii and Herculaneum. We first went to see

the antiquities that were formerly discovered in these places, but which are now deposited in the royal museum. They consist of implements of almost every description, pertaining to domestic economy, war, and religious worship ; besides statues, funeral urns, &c. There is here also a large number of ancient frescoes, Egyptian remains, and other antiquities.

November 21st. To-day, we drove out of the city, and, when fairly passed its environs, we were quite revived with a sight of God's country,—the devil rules the town. Glimpses were ever and anon obtained of the beautiful bay, the opposite shores of which are covered with luxuriant verdure, and decorated with towns and villages. From the size and whiteness of the dwellings, they always look well at a distance ; especially as they are usually imbedded in gardens and orchards. We passed through Portici, where is a royal palace ; Resina, which is built upon the top of Herculaneum ; Santa Croce, and other small places ; and then turned round the foot of Vesuvius, in order to reach Pompeii, which lies on the opposite side of the volcano. Lava, in all stages of hardness or decomposition, is visible on the route. It flows from the crater in a thick paste ; but, whilst cooling and hardening, it breaks down into masses of various size ; which again, in process of time, decompose, and form a soil fit for the growth of vines. This decomposition seems to be hastened by the presence of vegetable matter ; and, therefore, so soon as a small spot is fit for the reception of vine-plants, it is forthwith occupied ; and thus the preparation of the surrounding soil is expedited. In some places, the

ravages of lava are visible by a sweep of desolation extending from the mountain to the sea; in others, by deserted houses and ruined edifices; in others, by large plains of rocky barrenness. The site of Pompeii may be seen from a distance, by vast mounds of rubbish, which have been taken from the excavations. We entered by one gate of the ruined city, and immediately passed into the soldiers' quarters. There appeared two theatres, one for the day, the other for the night; the principal parts of which are in good preservation. At a little distance is the amphitheatre; the senatorial benches in front having many names carved upon them, whilst the seats of the nobility rise above, and the womens' place is situated behind, having been entered by an outer staircase. The dens of wild beasts, in one of which was found the skeleton of a lion, still continue to mark the cruel sports in which these civilized ancients took so much delight. Whilst treading upon the area, where gladiators fought and fell; and where, perhaps, many a Christian martyr had been destroyed by wild beasts, or put to death by lingering tortures, for the gratification of their fellow-mortals; I could not help remarking the terrible vengeance of a retributive Providence. Desolation by conquest, and sport in blood, were the Romans' pastime; and desolation and blood have been their own portion. Whilst the cries of oppressed provinces, the groans of dying gladiators, and the sighs of tortured martyrs, reached the ears of the Lord of sabaoth, he arose in indignation, and meted out to them according to their own doings. Temples, the public schools,

the forum, with its arcades and courts of justice, showed us the public buildings of a Roman city; whilst various shops told the nature of the business that had been carried on within them, by appropriate signs, paintings, and inscriptions. Each of the streets appears to have contained a public fountain; and the ruts of the carriage-wheels, in the stone pavement, are yet distinctly visible. The private dwellings seem to have had few conveniences, according to English ideas of comfort. The entry was first into a court, containing a fountain or reservoir of water; and thence, without any intermediate passages, into the private apartments, which were generally of small size. Behind was a little garden, with pillars and a grotto. The principal mansions had large dining-halls, or saloons, with extensive cellars underneath. Multitudes of wine-casks had been here discovered; and many jars are now lying scattered about the place. Splendid mausoleums are seen outside of the city, in many of which were found funeral urns and their mouldering ashes. A Roman town is thus uncovered to the public gaze; and the domestic manners of olden times are brought forth to light. One of the most affecting parts of this disclosure, was the remains of human beings that were found in different places, especially in the cellars. Thither the unfortunate inhabitants appear to have fled, as a refuge from the shower of burning ashes which overthrew their city, and which penetrated into their dwellings by consuming the roofs. The skeletons of three women and six men were found together, reclining against a wall, in the

cellar of Sallust's house. These were, probably, members of his household, who must thus have been either roasted alive, or suffocated for want of atmospheric air. And such shall be the end of all human glory, when "the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up." Many of the house-paintings are still as fresh-coloured as if done only a week ago; but exposure to the inclemencies of the weather, and the humidity of the air, will no doubt soon rob Pompeii of much of its present attractions.

On our return, we visited Herculaneum. This town was not buried under a shower of ashes, like the former, but was overflowed by one vast wave of lava. It was discovered during the sinking of a well; when the workmen lighted upon the ancient theatre, the chief parts of which are now excavated. This work must have been very laborious, as passages had to be cut through the solid lava; and it is, therefore, viewed by torch or candle-light. Another part of the ancient town has been more recently discovered nearer to the surface; and it is now being exposed to the light of heaven. Here are dwelling-houses, a prison, with iron gratings and fetters, small temples, &c., the paintings of which also are very fresh. Resina has been built upon the ruins of Herculaneum, so that there is a dead town below, and a living one above; the latter being perhaps destined to meet the same awful fate as its predecessor.

November 22d. I proceeded to visit Mount Vesuvius itself. Having, therefore, procured a guide at



Resina, we forthwith commenced the ascent. I rode upon Salvador's large white ass, which, though now getting into years, was peculiarly adapted to the work assigned; whilst its master walked by my side. As we gradually wound up the ridges of the mountain, the distant prospect began to open to our view. Towns and villages now appeared like so many specks in the vast plain, and Naples herself occupied but an insignificant portion of the wide-spreading landscape. And who could, in such a situation, forget that beautiful passage of Cicero, in his *Somnium Scipionis*, where the sage, in his contemplation of the heavens, beheld the number and magnitude of the stars to be so great, and the earth to be so small, that he expresses himself as being ashamed of the Roman empire, which appeared like a single spot in the universe? In two hours and a half we reached the foot of the crater, where we left our donkey and attendant; and, being furnished with iron-pointed staves, we proceeded to mount the cone. This is very steep, and its ascent is rendered still more difficult by reason of the ashes and loose pieces of lava on which the adventurer is obliged to tread, so that we sometimes slid down as fast as we mounted. Being young and nimble, I outstripped my guide, and reached the summit in half an hour, which is little more than half the time frequently occupied in the expedition. As this eminence had appeared to be the top of the mountain, I was surprised, upon reaching thus far, to find a large plain of lava with a smaller crater rising upon one side to a considerable elevation. As we passed

over this extensive level, Salvador stopped short, and struck the pavement with his stick; upon which, a hollow sound reverberated through the mountain, and made me start with amazement. "Do you hear that?" said my guide. "Yes," I replied: "what is the cause of it?" "Formerly," said he, "this was an open crater, two thousand feet in circumference, and fifteen hundred in depth; but it was covered over by an eruption that took place two years ago, when the smaller crater was formed on its top; and it is upon that crust that we are now walking." "And is it so?" I exclaimed; "and if this thin crust were to give way, should we be precipitated fifteen hundred feet into the fire?" "Yes, indeed," he replied; "and there are many presages of an approaching eruption; for the mountain is very uneasy at present: put your hand here!" I did so; but instantly withdrew it, as he smiled; for a stream of hottest vapour emanated from a fissure in the pavement. This momentary stoppage, however, caused the soles of my feet to be very uneasy from the burning heat of the ground; and I directed my guide to proceed, thinking that I might safely follow wherever he would venture first;—just like a school-boy, who is walking out upon a sheet of ice, which he deems to be insecure; but he thinks himself safe if a bigger boy precedes him, in whose steps he carefully treads at a little distance in the rear, that so he may have time for escape, should any accident happen to the foremost. We thus crossed over to the foot of the small crater, which was involved in much sulphureous smoke arising in numberless little

jetties from the side of the volcano. The ascent was therefore difficult, both from the loose ashes on which we trod, and by reason of the suffocating atmosphere that we were obliged to breathe. Salvador informed me, that this crater was four hundred feet in circumference; and that it was now in a very unsettled condition, so that he prophesied an eruption within the course of a fortnight. Upon our first looking down into its mouth, it was comparatively free from smoke, and we observed only a small half-stifled flame arising from one of the lowest corners. Hereupon, I asked Salvador if it were not practicable to descend into the crater: he informed me, that this could only be effected by having two men to hold the adventurer with a rope tied round his waist; but that no person would be so foolish as to go down at present, on account of the unsafe state of the volcano. He had scarcely finished speaking, when the crater was filled with a dense sulphureous vapour, in which no animate creature could have long survived, since it even obliged us to turn away from the brink in order to recover breath. Respiration was, however, difficult in any situation, and we speedily began to return; but in doing so, we crossed the top of the large crater in a rather different direction from that which we had formerly taken. "Look at your watch, and mark the time," said Salvador: "follow me." And away he sprang, like a bounding stone driven impetuously down the side of a hill. I followed; wondering at his boldness in dashing down so very steep a place; but I speedily discovered, that this part of the crater was covered

with the finest dust of lava, so that treading upon it was like standing upon wool. We leaped down, every jump carrying us twice as far as the bound that we had taken, by reason of the yielding nature of the ground; and had we fallen headlong, we could not have been bruised, so soft was the almost impalpable dust that was here so thickly spread. We stopped once to recover breath, for the velocity with which we proceeded was really fearful, and we arrived at the bottom in five minutes. Here I again mounted the sure-footed donkey, and rode down to Resina.

I left Naples next evening, in company with a gentleman who was also travelling to Malta. We had hired a *speronari*, or covered boat, furnished with oars and sails, to take us to Messina, in Sicily. The covered part of this boat allowed us to lie down at full length, or to sit upon a low stool, but precluded us from indulging in greater liberties of locomotion. We put up with such inconveniences, expecting to reach our destination in two or three days; but on the morning after our departure, we were opposed by a strong *sirocco*, or south-east wind, which forbade our farther progress. The mariners of such boats usually creep along the shore, and never venture out in blustering weather. Our crew, therefore, now returned to a small landing-place at the northern extremity of the Gulf of Salerno, under the promontory which separates it from that of Naples. Here our *speronari* was hauled on shore, and we were left to amuse ourselves as we best could in our comfortless apartment. As there was no immediate appearance

of a favourable change in the weather, and not having slept for two nights, on account of the vermin with which the boat was infested, we set out on foot to reach Sarento, on the other side of the promontory ; if so be that we might get a comfortable bed at an inn. But I fared worse here than in my old lodging, being obliged to rise at midnight, and lie upon a table until morning ; for the hotels in southern Italy are usually furnished with large marble tables, one of which here afforded me a hard, yet clean, couch. The country around Sarento is lovely indeed ; it is the garden of Europe. Here Nature seems to have lavished her gifts with a liberal hand, and to have united sublimity with beauty, luxuriance with romance. The country is intersected with deep ravines, and watered by precipitous torrents. Its vales are full of orchards and orange-groves ; its mountain sides covered with olive-trees, and their summits crowned with vineyards. The deep dells are as magnificent as the plains are luxuriant and the hills are beautiful. Sarento is one of the loveliest spots that I have seen upon this earth ; nor can any language give an adequate description of the effect which its scenery is calculated to produce upon a lover of nature.

The *sirocco* still continued. A dusky cloud with sultry heat hung over the sea, and a heavy swell dashed in grandeur on the rocky shore, even when the wind could scarcely be felt. I plunged into the deep, to the amazement of our crew, and by a refreshing bath rid myself of those feverish symptoms which sultry weather and want of sleep had engendered.

The geology of this place is singular: it is all volcanic; and the stones on the coast seem to have a great *penchant* for crystallizing, since most of them bear marks of this process going on, if not already completed. I sauntered about with a book and a pencil by day, and at night took a pensive ramble on the solitary shore by moon-light. Could I have slept comfortably, and had I not been urgent about the great object before me, I should have been in no hurry to leave this lovely solitude. My companion again tried his fortune, and walked over to a different inn at Sarento; where he found good entertainment. But I remained at the boat, much to my regret: for, during the night, he was awakened by a bright light illuminating his chamber, and upon rising to see whence it proceeded, he discovered Mount Vesuvius to be enveloped in flames. One immense volume of fire rose to the clouds, and enlightened the surrounding country as if with mid-day lustre. I could not see this eruption from the little nook in which I was sequestered; but I was afterwards informed, that the little crater, and all the pavement, upon which I had trod a few days before, were then thrown into the air; that the large crater was re-opened; and that a torrent of lava had issued from a new opening in the mountain's side. So Salvador's prophecies proved to be true! And thus shall it be with the globe that we inhabit—

“All, all, shall perish;  
And like the baseless fabric of a vision,  
Leave not a wreck behind.”

And is it so? And shall my sojourn on earth shortly

appear like my transient visit to Vesuvius? A dream when it is passed, but a fearful one! for upon it hinges everlasting life or death! Then let me "seek those things which are above, where Christ sitteth at the right hand of God;" for though "the fashion of this world passeth away," yet "he that doeth the will of God abideth for ever."

Sunday, December 1st. What a boat, and what seamen! They are fear itself. We are now again in a small place called Diamanti, on the north extremity of the Catanian coast: as usual, safely hauled on shore. Though the showers are incessant, I managed to leave my mouse-hole of a cabin, and retire for a little while to converse with my favourite companions,—my Greek Testament and hymn-book. The coast is very mountainous. Its rocks are composed of a soft mica-slate, the strata of which run in various directions, but generally in a perpendicular manner, into which they have probably been thrown by the shock of an earthquake; and being partly worn away by the influence of the weather, their tops now present a most fantastic appearance, exhibiting peaks and spires of every curious form.

December 4th. As we passed by Scylla and Charybdis, these far-famed monsters were pretty quiet. There are two strong opposing currents which meet in the Straits of Messina; and which, when agitated by violent winds, form various whirlpools, that might upset a small boat: hence these wonderful poetic dangers! The shores of the Straits are very beautiful; and the coast of Sicily resembles a garden, even

in December. We cast anchor off the town about mid-day; but were obliged to wait two hours for the re-opening of the health-office: for all the inhabitants take a sleep during the heat of the day, when public business is suspended, and the shops are shut as at midnight. Not finding any vessel ready to sail for Malta, we were glad to repose for a couple of days at Messina, in order to recover from the effects of our protracted and comfortless voyage in the *speronari*. How delicious does a clean bed and chamber appear to the traveller, who has been for nearly a fortnight sleeping in his wearing apparel upon a hard mat on the boards of a kennel! But the *sirocco* again blew, and the air became dreadfully oppressive; the bodily frame being weighed down with a distressing heat and languor. Messina is a fine town and harbour; and its streets are well paved, either with white freestone or with small squares of a black volcanic production. But the architecture is of a mongrel character. Fine old churches are quite spoiled by new patches and facings of the most inelegant description; and not one handsome building, as a whole, is to be seen in the place. The streets are filled with priests, soldiers, and beggars: the usual company of Popish towns. Convents and nunneries abound in a frightful manner; whilst the lower classes are wretchedly filthy, haggard in their persons, and tattered in their habiliments. Yet the churches are, in their interior, decorated with gaudy and costly offerings. The sanctuary of the Capuchin friars is full of Madonnas, or pictures of Saint Mary; and at her shrines are placed numerous *rotine*



*tables* of her superstitious worshippers. These consist of pictures representing an escape from dreadful dangers and diseases, which the propitious interposition of the Holy Mother of God (as they call her) prevented from terminating fatally. One man thus appears to be rescued from an assassin's dagger (no uncommon thing in this country); another from a trampling horse; another from the tossing of a wild bull; another from a burning house; another from a sick-bed; whilst models of diseased hands, legs, and breasts, are exhibited in grateful remembrance for cures miraculously performed by the ubiquitous Virgin. As a thank-offering for such deliverances, which are attributed to Saint Mary, not to God, a tablet or model is suspended upon the wall, and a piece of money dropped into her chest. (Query: What does the Virgin do with all this money? One would have supposed that she had no need of it in heaven.) Every shop in the town, with the cabin of every vessel, has its Madonna, and a lamp kept burning before it; no doubt, in imitation of the ancient heathen worship of Vesta. It is quite refreshing to leave the town of Messina, which has been so debased by man, and to ramble amongst the outskirts, which may almost vie with the Bay of Naples in beauty and luxuriance. I often deplored, that these loveliest spots of nature were inhabited by men devoid of all humanized feeling and intellectual culture, who would prize an exhibition of dancing monkies or priestly trickery, more than all the beauties which a bountiful Providence has so richly shed around their dwellings.

December 6th. This morning we left Messina in a hired carriage, and proceeded to travel along the coast, in hopes of finding a vessel for Malta at one of the more southerly ports of Sicily. The scenery was still enchanting, for "only man dwindles here." In the afternoon we drew near to Tormino, the celebrated ruins of a Roman theatre. Leaving the carriage, therefore, to proceed to an adjoining village, we ascended the mountain, and after some hard scrambling, reached the top. The view from these elevated ruins is indeed magnificent: Etna, capped with snow, threatens on one side; the opposite shores and mountains of Italy are clearly seen, in all their picturesque verdure; both seas are visible; and the charming landscape of the country lies at a great depth beneath our exalted situation; whilst the solitary grandeur of the ruins upon which we stand, completes the scene. What changes has this country witnessed, since this building was filled with living spectators of the drama!

December 7th. Whilst descending the opposite side of the mountain, towards the neighbouring village, we met numbers of labourers returning from the plains to their nest, in a large hamlet perched upon the summit of an adjoining hill. Every one of them, to the number of nearly a hundred, asked us for charity. They no doubt thought, "We may perchance get something by begging of these strangers; and if not, there is no harm done by asking." Degraded as was the state of feeling which was thus manifested, I could scarcely blame them; for how could they do wrong in following the example of their clergy, after the old

adage, "Like priest, like people?" Having understood that there was a pretty good inn at this place, we were surprised at being taken by our postilion to a miserable lodging. We asked from the landlord the name of his house of entertainment, and were told according to the name of the inn whither we had been directed. Every thing was dirty in the extreme; and at midnight I was obliged to have recourse to my old bed, on the table. But in the morning, we found that we had been cheated by our post-boy, who had no doubt been bribed to take us to the wrong place by the landlords, who were three priests. Having found fault with their bill, and threatened them for their lies and dishonesty, one of the *padres* grew frightened, and offered to take anything that we would give. We accordingly made out a fair account, but refused to pay for my bed; and having thus settled the matter to our own satisfaction, we proceeded on our journey.

As we drove up to Riposto, a small brig appeared under weigh for Malta; and although her accommodation was very mean, yet as we were now accustomed to hard fare, we took our passage in her; and I at length reached my destined haven, in about six weeks after leaving England. But although I was safely landed *in propria personâ*, the vessel in which my baggage was shipped had not yet left the British Channel, being detained in Plymouth by contrary winds: so that I was in no small degree thankful for having taken my route by the Continent.

## CHAPTER III.

*Malta—English Missions—The Sirocco—Popery—A Storm at Sea—Zante—Alexandria—A Turkish Chouash—Janissaries—Egyptian Cangier—Alexandrian Canal—Wretchedness of the Egyptians—Missionary Prospects—Preaching the Gospel—The Hamseen—Wars and Monopolies of the Pasha—Tombs of the Caliphs—An Eastern City—Evening Excursion—The Pyramids—Bedouin Arabs—The Nile—Moses's Ark of Bulrushes—Watering the Land, and other Biblical Illustrations—Turkish Arrogance—An Adventure—Female Heroism.*

I REMAINED in Malta for two months, waiting the arrival of my baggage from England, and the sailing of a vessel for Alexandria. Steam-communication with Egypt had not yet been established; and at this season of the year few trading-vessels go thither, as no return-cargo can be expected. My time in Malta was principally occupied in the study of Arabic and modern Greek or Romaic. The Arabic now spoken in eastern parts differs essentially from that of the Koran and other ancient books; it has also many distinguishing features from the modern written language, if read grammatically. Besides this, the Egyptian and Syrian Arabic differ from each other in verbiage and pronunciation; so that three dialects of the language must be understood by a missionary to Egypt. Our English mission at Malta was now in a more prosperous condition than it had been for some years. It has had much to contend with, as Protestantism is merely

tolerated in the island, though it be a colony of our own: nor could the English residents obtain permission from a former ministry to erect a church for their own use; a privilege which British strangers enjoy at Paris. Service is indeed performed once on the sabbath in the palace-chapel, and also in the dock-yard at Burmola, on the other side of the harbour; but I am informed that this latter place is officially registered as a store-house, not as a place of worship. Such is the honour which a protestant government confers upon its own religion! The Wesleyan Society has a chapel in Valetta, and we are here protected in our privileges, in so far as our exertions are confined to our own walls. We have also a preaching-place at Burmola for week-night services; but during my sojourning in Malta, we officiated every sabbath at both places. The mission has had to contend with many difficulties; but yet the case is hopeful. We must say, however, that we cannot conceive upon what principles of equity it is ordained, that we shall not make any exertions to convert the Romanists, whilst they are allowed to do as they please in making converts from Christianity; and that our labour must be confined within our own doors, whilst they are permitted to fill the streets with religious processions, and to disturb the public quiet by the incessant noise of their mummery parades, and the clatter of christened bells. Must protestant troops fire salutes in honour of popish idols, whilst protestant missionaries dare not raise up their voice, or make use of the press, in favour of pure Christianity? We ask no superiority or private

privileges for our creed; it is sufficient of itself to convert the world, and to overthrow every system of superstition and falsehood. We only ask freedom of speech, and liberty of the press: rights which were not withheld from the papists of Ireland before passing the Emancipation Act. The Church Missionary Society has a considerable printing establishment in Malta, chiefly for Arabic and Greek works, to supply different stations in the Mediterranean.

Valetta is a fine town; its streets are kept clean by convicts; and pleasant walks may be taken upon the bastions. As it is built on the ridge of a hill, there are necessarily "streets of stairs" leading down to the harbours on either side, which were so much complained of by the lame Lord Byron. The climate of Malta would be very fine, were it not for the *sirocco* already alluded to, which blows very frequently, and affects strangers with considerable lethargy and muscular relaxation. I used to know early in the morning that the *sirocco* had paid us a visit, by awaking sooner than usual in a restless state of nervous irritability. As the forenoon advanced, a sort of stupor seized the mind, and languor affected all the corporeal system. Connected trains of thought or reasoning were now impracticable; and we used to reserve every little household arrangement or other trifling matter for such a period, saying jocularly, "This will do for a *sirocco* day." Strangers are sometimes alarmed at these symptoms, fearing lest their brain be seized with fever or approaching idiocy: but there is no danger of such a calamity; for all these unfavourable symptoms vanish

with a change of wind. So much indeed is the atmosphere loaded with moisture of a saline nature during the prevalence of this singular blast, that if any article be then painted, it will never dry in a proper manner.

Malta is a complete rock, upon some parts of which a thin soil is spread, said to have been brought hither from Sicily. Though this soil is very productive, yet, as the population is also large, it is necessarily inadequate to grow a sufficient supply of food for the inhabitants; and provisions are, therefore, imported from other countries, especially from Sicily.

The people are such as might be expected in a place where popery reigns triumphant: poor, ignorant, dirty, and vicious, to a shocking degree. There may be virtue in some of the Maltese, but it is not so conspicuous as to be easily found. It is said, that nearly one-fourth of the population are ecclesiastics or monks of some class or order; and as these are forbidden to marry, and yet practise debauchery with unblushing front, the state of morals may easily be imagined; especially as these ghostly fathers have free entrance into every house and family. By the abominable system of auricular confession, they train up their victims from childhood, by teaching them to commit unto their keeping each petty vice or secret dereliction of duty. They use this powerful instrument to place before a youthful mind the most flagitious sentiments, until they have become habitual to the thought, and are even associated with religious duties; whence it is but a small step to an actual breach of virtue's laws. When a commission of sin has really taken place,

popery has ample means of hiding it from the knowledge of the world, by its sanctuaries, and convents, and seasons of professed seclusion for fasting and penitence. O, it is a system full of the depths of Satan, to enslave the minds and ruin the souls of its votaries ! So it was with the heathen superstitions of Greece and Egypt ; and so it is now with the civilized, and yet morally-debased, Asiatics. When a priesthood has once gained the power of holding its private mysteries, and is enabled to introduce vice and profligacy into the midst of religious worship, however far retired from the public gaze, they have then obtained a triumph over all that is fair and virtuous in human nature ; and by being in possession of the secrets of individual conduct, they wield a weapon, the force of which no one dares to resist. Each victim then dreads to reveal his delinquencies with a priest even to his nearest friend, both from that native principle of shame which the Creator hath implanted in the heart, and from the dreaded denunciations of sacerdotal vengeance. No one is so much the object of our fear, as that man to whom we have confided all the crimes of our life ; and against whom, therefore, we dare not undertake any means of retaliation, even when he has rendered himself hateful in our eyes, by committing the most flagrant breach of confidence or decorum. Besides, the awful threats of a refused absolution, or of religious excommunication, with the consequent wrath or distance of all their friends and acquaintances, is sufficient to appal the stoutest hearts of youthful and female resolution. We have ourselves seen young men, who



wished to break from the chains of papal thralldom, and who have assumed for a time all the heroism of an independent mind, at length faint and quail before the mighty engines of a wrathful hierarchy; and we wonder not, therefore, that female timidity should become the dupe of its duplicity and lawless desires. So long as Rome shall be enable to rule the consciences of her people by the all-powerful weapons of confession, absolution, and compulsory ignorance, so long will they become the victims of her cupidity and vice, and will follow in her train of superstition and sin; the priesthood being the deceivers, and their people the deceived.

The Maltese language is very rough and guttural, the same or similar to that which is spoken in the states of Barbary; but the judicious determination of government to employ, even in her meanest offices, only those who can talk Italian or English, will help to stir up the natives to secure a little education.

At length, tired of waiting for my baggage, though truly thankful that I had not accompanied it, I sailed towards Alexandria on the 7th of February, 1834, in an Austrian brig bound for that port. A fair wind carried us in three days, until nearly in sight of Candia. But we were then suddenly assailed by a tremendous gale which blew from the east. In such circumstances, an Englishman "lies to," leaving his vessel to float "like a duck on the water;" but our fearful master (who ought to have known better, having once been a captain in the French navy) turned tail and fled from the storm; thus exposing us to considerable

danger of foundering. Hearing a terrible hubbub on deck, and wondering why they did not bring down my breakfast, I mounted the gangway, in order to see what was the matter. I was perfectly amazed at the scene which presented itself: the water raged like a boiling cauldron; whilst sea and sky seemed mixed together by the foam and spray. In fact, it was so dark and misty, though then nearly ten o'clock, that I could not distinguish the surface of the waves. "Do you see that?" said the little Frenchman, in no small trepidation. "Yes," I replied: "which way are we going?" "Back to Malta," was the rejoinder. "Why don't you lie to?" "Do you wish to drown us all?" he reiterated, in a voice of anger mixed with terror, sufficient to appal the stoutest heart. "Bother," said I; and, not much liking my situation, I retreated below, afraid lest I should be washed down by some of the billows which now began to thump our stern in an unmerciful manner. As I attempted to lie in my berth, (it was no easy task to do so,) it brought to my mind Sancho's gentle toss in a blanket; for the storm increased furiously, and the short waves of the Mediterranean in no wise resemble the long billows of the Atlantic. In the latter there is something grand to look upon; when an immense mountain of water seems to rise above the top-mast, and to threaten the frail bark with instant destruction; whilst she gradually mounts the sloping billow, and, after quivering on the top, again sinks into the depths beneath. But it was different upon the present occasion. As I lay below, a terrible crash was ever and anon heard, and then

utter darkness ensued, the bull's-eye being covered with water; and then the splashing of billows as they rolled over our deck, and the rumbling of casks and spars, and the shouts of the seamen, and the squeak of the captain, heightened the din; so that I really thought the vessel must founder or break in pieces; for she was very slight and badly manned. It is sometimes said, that drowning is an easy mode of death, because suffocation, and consequent insensibility, immediately ensue; and so I thought, "It will be but a momentary pain, and then comes an eternal rest; besides, a grave in the ocean will save all the trouble of coffin and funeral obsequies upon land."

"Though waves and storms go o'er my head,  
Though health, and strength, and friends be gone,  
Though joys be wither'd all and dead,  
Though every comfort be withdrawn;  
On this my steadfast soul relies,  
Father, thy mercy never dies."

Meanwhile, the deck was almost completely cleared of its contents. Our little captain had just stepped out of a cabin on the poop, when it was washed overboard. The hen-coops, water-barrels, &c., shared the same fate; and it was with difficulty that the long-boat was saved. As the master guessed that we were not far from Malta, he determined upon returning thither, in order to procure fresh water and provisions; but when the island was now within sight, a little to the north-west of our course, the wind veered round to that quarter, and precluded all hope of reaching Valetta

harbour without much trouble and delay. So we turned about, and again sailed for Candia with a fair breeze. This, however, did not continue; but after two days it died away, and left us rolling about in a calm. A strong easterly wind once more opposed us; and being unable to make head against its power, we ran northwards to the coast of Greece; for as our stock of water and provisions was getting very low, we determined to make for the nearest land. Being prevented by the wind from entering Navarino, we sailed for Zante. This was done at my recommendation; for I knew that a brother missionary resided upon that island. From Mr. Croggon I received a hearty reception, and remained with him during a whole week, as the weather continued blustering and stormy. Brother Croggon has a small English congregation on the sabbath morning, and a meeting for soldiers in the afternoon: he also visits the hospital. His chief work is the care of some excellent schools, which are patronized by the public; and for his attention to which, he has the esteem of all classes of the community. But he cannot preach to the Greeks; another specimen of the zeal and consistency of a protestant government! He has been long waiting for an opening to publish abroad the glad tidings of salvation, and has patiently borne much, very much, from the caprice of British rulers and officers; but he is at length about to return home. The few English residents are very kind to him; but why will they show no kindness to their own souls? Their heartily turning to God, would prove a missionary's greatest joy.

It is a lovely little island, so that one may truly say of Zante,

“All, save the heart of man, is divine.”

For dark superstition and ignorance, with their attendant vice and wretchedness, brood over the minds of the populace; insomuch that even some of the Greeks themselves deplore the low state into which their church has fallen.

The weather having moderated, we left this beautiful island, and after tossing about for eight days more, at length reached Alexandria. On the 4th of March, we entered a large harbour full of vessels; and were shortly afterwards visited by an officer from the board of health. Upon informing him that we had touched at Zante, he enquired in what part of the world it was situated, and to whom it belonged, whether it were Turkish, English, or what not. We tried to explain the matter, but in vain; for he had never before heard of such a place; and he, therefore, repaired to headquarters to receive information upon the subject. Having satisfied himself thereupon, he permitted us to land. Upon reaching the shore, I began to inquire for the British consulate; as I was the bearer of government dispatches from Malta to Alexandria, having been the only Englishman on board the brig. Hereupon a score of ragged boys presented themselves before me, and clamorously entreated that I would be pleased to mount one of their donkeys, which they all declared to be superlatively good. Finding that these were the hackney-coaches of Egypt, I forthwith com-

plied; and away we rode through the narrow streets, the little urchin running behind, beating the beast, and calling it all manner of opprobrious names in order to quicken its pace. Some of the streets were so narrow, that I thought we must have overthrown the foot-passengers; but they stepped into a shop whilst we passed, or else they stood still or squeezed by us; the cautious animal in such circumstances slackening its pace. My greatest apprehension, however, was when I saw the lofty camels coming to meet us, carrying large burdens of merchandize. For these animals take the place of carts in Europe, and are really formidable obstacles in a straitened path. We therefore sometimes had to turn back or take a by-way in order to avoid them, and sometimes to creep under their load. As I was but a novice at this mode of travelling, it seemed fraught with considerable danger; but we reached the consulate in safety. I was here informed that all the public functionaries were with the pasha in Grand Cairo; but I was recommended to John Gliddon, Esq., an old friend of missionaries; to whose house I was conducted by one of the Janissaries, an order of official messengers who are attached to all the foreign as well as domestic functionaries. By the advice of Mr. Gliddon, who acts as American consul in Egypt, I took up my temporary abode in a private lodging-house, having resolved to go forthwith to Cairo, that I might see the British consuls and Church Missionary agents, before commencing operations in this country.

And now I was indeed a stranger in a strange place.

But the state of its inhabitants excited my tenderest sympathies ; and I could scarcely believe my own eyes as to their wretched condition. A few rags is all that many have for clothing ; whilst numbers of children run about the streets in perfect nudity. Disease is exhibited in many countenances, and the dreadful ophthalmia has made sad ravages with the sight of the Egyptians, few of whom have their visual organs in a state of entire healthiness. Women and girls are here the ordinary porters, being employed in carrying burdens of lime and stone for building operations. To this end, they are divided into separate droves, each being guided by an overseer or task-master ; for he is armed with a long whip, which he seems to take a delight in using, amidst the shrieks of the unfortunate females. They are also compelled to sing in chorus under penalty of the lash, in order to cheer them on to their work ! In the market-place, a number of Nubian slaves were waiting for sale ; and, upon my looking earnestly at them, in order, if possible, to decipher the feelings of their hearts, I was asked to become a purchaser : but the very sound of such a question frightened me away.

The main point for me now to decide was this, "What am I to do here?" The key of a store-room, which had been fitted up as an English place of worship, was presented to me : but I was at the same time informed, that the congregation had sometimes consisted of three or four persons, sometimes of one or two, and that there had latterly been no service at all for several months.

Having agreed to ascend the Nile in company with an English surgeon, I went with his servant to the wharf of the canal, in order to secure a *cangier* or passage-boat. We fixed upon one that appeared eligible, and agreed upon its price; but we were soon surprised at receiving a refusal of its use by the *chouash*, or Turkish officer of the wharf, who claims the privilege of being present at all bargains which are there made. Whilst asserting my right, a soldier who happened to want a donkey, pounced upon one of ours and rode off with it, very unceremoniously. As he would never have paid for its hire, the boy came running to tell us of the disaster; whereupon, the servant also set off in order to recover the beast; but had not a janissary been fortunately at hand, all their expostulations would have been vain, and he would have been necessitated to walk back to town. As the matter stood, we were obliged to return to the consulate, and bring back an English janissary (so called from being connected with the British consulate) to demand our just claims. On the road, he threatened mighty things against the *chouash*, but when he arrived at the *mahmoodee*, his tone was greatly changed; for I understood enough of Arabic to know that he asked for the *cangier* in a very submissive manner. I told him to insist upon having it, according to his instructions from the consulate: upon which he said that he did so, but I knew that he did not. It is thus, that interpreters in Egypt deceive those strangers who employ them: for they seldom express our sentiments properly in Arabic, but say any thing that



they please, whilst pretending to declare our wishes. After the matter had been arranged with the *chouash*, he called the *rais*, or captain of the boat, and asked him why he had dared to conclude a bargain with us before consulting his Excellency. The man stoutly denied having done so, and even affirmed that he had never seen me before : though immediately afterwards, when he had turned away from the *chouash*, he proposed to abide by our former engagement. The bland conduct of the janissary, as above described, appeared more surprising to me, on account of the importance which such personages usually assume. They are dressed in Turkish style, with a sword at their side, and a rod of office in their hand. They exercise an arbitrary tyranny over the populace, since they can have them bastinadoed whenever they choose to ask it of the inferior magistrates ; and they sometimes even prescribe, to the obsequious judge, the number of blows which they wish an offender to receive. The janissary deigns not to tell his authority for his mandates ; so that it is unknown, whether they proceed from his own caprice or his lord's will. In the former case, he would probably find out some method of private revenge for an offence against his authority ; but in the latter, woe be to the wretch who should contradict his orders ! The janissaries attached to foreign diplomacies, and especially to the English, have great privileges ; for they are under the protection of their master, and are not therefore liable to be treated like other natives. Besides, as it is well-known how lavish Englishmen are of their money, and

since the janissary transacts all little matters between them and the various Egyptian officers, he has no little influence over the latter, who are dependent upon him for their petty fees or bribes. The appearance of an English janissary with a stranger is hailed at the custom-house, police office, &c., as the welcome sign of a few piastres coming into their pockets ; and the most profound respect is instantly shown by all the underlings of government. No needless questions are asked, no explanations are required, no unnecessary trouble is given ; a simple declaration of his wish is all that is needful to accomplish the business in a summary way. I have found, that an Egyptian dressed with a little brief authority is a perfect specimen of the sycophant and the tyrant, united in one person.

Experience can only be obtained by a temporary sacrifice of time or money ; of which we soon had another specimen. For, having sent our baggage to the *cangier*, we ourselves proceeded in another direction, so as to join it at a distance of two or three miles from the *mahmoodee*. After awaiting its arrival for a long time, we began to suspect that all was not right, as it was now getting dark : so we hastened back to the wharf, and there found our servant, baggage, and *cangier* in quiet security. The boy had neglected to give the custom-house officer a *baksheesh*, or present, and so he would not suffer the baggage to be shipped. A few pence settled this matter in a moment, and our men proceeded to drag the boat, for the wind was contrary. These *cangiers* have a

low cabin of flimsy construction raised at their stern, which is generally six or seven feet in length, and three or four in height, but varying in width according to the breadth of the boat. An eastern traveller's portable equipage consists of a carpet or rug, on which he sits cross-legged by day, and lies by night. A small space of room is therefore sufficient for his accommodation. Some of the larger *cangiers* have two cabins, the outer one being occupied by the men, and the small inner one being reserved for the harem. As the Egyptians are deplorably filthy, their boats are usually full of vermin, to the great annoyance of Europeans; but we were favoured in this respect, being only troubled at night with the lighter sort of insects. Next forenoon, we reached Atfeh, where the Alexandrian canal joins the Nile; as this junction is now blocked up with sand, the traveller to Cairo is here obliged to leave his boat, and hire another upon the river. The Alexandrian canal is one of the glorious works of Mohammed Ali, and was constructed in true Turkish style. Upwards of one hundred thousand persons were collected together by the soldiery, and set to work under terror of the lash and the bayonet. The loss of human life in this undertaking has been estimated, by the lowest calculation, at thirty thousand people; the greater part of whom died of starvation. It was literally dug with human hands; for after the surface had been broken with hoes, the rest of the mud was scraped together with the fingers, and then made into balls and thrown out of the excavation by the workmen below, whilst

those above received it, and therewith formed the embankments. At Atfeh, we fortunately fell in with a janissary on his way to Cairo, and gladly offered him a free passage, that we might have his assistance in procuring a *cangier*, and keeping the crew in order. Our stock of provisions had been previously laid in, with the exception of bread, milk, fowls, and butter, which can be purchased at any of the large villages on the banks of the Nile.

Opposite to Atfeh is a town called Fooah, which seems to be a habitation of wretchedness and beggary. Having given a trifle to two or three of the most importunate supplicants, I had no more peace until we again set sail; for we were immediately surrounded with a crowd of mendicants, thronging in upon us from all quarters, and assailing us with deafening cries;—a pretty encouragement to be charitable! Similar pictures of misery presented themselves all along the banks of the noble Nile. To me, the scenes which I here witnessed, were altogether appalling, and produced upon my mind such an effect as nothing could banish; for I was incessantly haunted with the pictures of squalid misery, which obtruded themselves upon my view. How any humane traveller can call the pasha great, except as a burlesque upon the moral feelings, or meaning thereby that he is a great villain, (as the pirate intimated to Alexander the Great,) I cannot conceive; and I look upon those travellers who affirm such of Mohammed Ali, as being devoid either of common sense or of humanity. Many towns and villages are wholly deserted; a few squalid

wretches bivouack amidst the ruins of others ; and the rest are not more than half-peopled. The men and boys are forced from their homes, to supply his Excellency's army and fleet ; whilst women and girls are made to conduct the labours of husbandry under the lash of a task-master. I have often been asked by the lads to extract their front teeth, that so they might not be enlisted, being then unable to tear open a cartridge ; and upon my refusal to comply with their wishes, they have said that they would dash them out with a stone. This has actually been done by many ; and others have lopped off the joint of a finger or toe, for a similar purpose. When their tyrant found out this way of escaping from his service, he collected a number of these maimed creatures, and set them to work in irons as galley-slaves. One little urchin was asked how he had lost his front teeth ; and upon replying, that "he had knocked them out with a stone," my friend answered, "If the pasha hears of that, he will take off your head." "He may do so," said the other, indifferently, "but he shall not make me a soldier." I inquired of another, if he could read : "O no," said he, "I won't learn to read." "Why not ?" asked I ; "Because," rejoined he, "if I knew anything of learning, the pasha would soon take and send me off to his ships." We stopped at several villages upon the banks, and when the *cangier* was being dragged by our sailors, during the prevalence of contrary winds, I often took a little stroll in order to see the neighbouring country. In the fields and villages most children of both

sexes go naked, till they reach the age of eight or ten years; and big girls and women may sometimes be seen in nearly the same condition. The lower classes in Egypt regard the birth of a female as a great misfortune; and, indeed, it is so to the poor beings who are thus brought into a world of woe, where they have nothing to look forward to, save a life of want, oppression, and crime. It matters little whether they wear veils or not (the latter is the public sign of a prostitute); for some of the towns on the river are perfect hells of iniquity, from which I have hastened away during the light of day, as from the precincts of the infernal regions. The wretched state of Egypt has been frightfully increased of late years, on account of the decrease of male population, and the oppression of the husbandmen. The usual dress of adults is a long shirt of a dark blue colour; but, as the pasha has forbid the manufacture of any such articles, except in his own factories, the poor people can no longer make their own garments, and many of them are obliged to use any kind of rags that will cover their nakedness. The workmen on the banks of the Nile oftentimes pursue their labours without the incumbrance of any clothing. Their habitations are miserable huts, only fit for swine, where whole families herd together in a manner that may easily be imagined.

Yet nature here exhibits some beauteous spots of verdure. The lofty and spreading palm-trees give food and shelter to the inhabitants, and appear from a distance as the habitation of angels. O,

what has sin done to this dark, wretched world of ours !

We sailed for Cairo on the 12th of March. As the Nile is nearly at its lowest flow during this season of the year, the *cangier* was ever and anon driven upon sand-banks, with which the river abounds, and which are always changing their situations. When such an occurrence took place, poles were used to dislodge the boat ; but if these failed, the men would throw off their clothes, and, jumping into the water, would push or lift it off from the ground. At length we arrived at Boulac, the wharf of Grand Cairo, and, leaving our baggage to the care of the janissary, we proceeded on donkeys to the city. Here I was entertained by one of the Church missionaries ; for none of those sectarian jealousies existed in Egypt, which disfigure Christianity at home. In lodging with each other, and preaching in each other's chapels, nobody would have supposed that we belonged to different denominations. In Cairo, I soon found out what I had already surmised, that though there is now free toleration for one's own religion in Egypt, yet any attempt at proselytizing the Mahometans is strictly forbidden ; and the penalty of death, for leaving the Moslem faith, has never been repealed. The Church missionaries are, therefore, entirely occupied with the Coptic population. These are a mongrel and degenerate race of Christians ; resembling the Greek Church in some of their errors, but given up to greater superstitions. They are addicted to the worship of angels, as well as the adoration of saints and

pictures; and they frequent "high places" where they have churches and monasteries. The latter are erected on the summit of hills, and are often five or six times more numerous than their houses of prayer in towns and villages. The Copts are, like other Arabs, of a mean and covetous disposition. They usually live in a state of licensed adultery; for their matrimonial engagements are mere temporary contracts, which may be broken off at any time, by giving "a writing of divorcement." As they are the ordinary stewards and clerks of the Turkish grandees, who profess of themselves to despise all learning, they give their children as good an education as possible, in reading, writing, and keeping accounts: for any one who is skilled in these acquirements can readily procure a situation. They are, upon the whole, more decently clothed, and better behaved, than the common Egyptians; they have also free religious toleration, but pay a capitation-tax, and wear a black turban; unless when in the special employ of the pashas, or under the protection of a foreign consulate. Their deceitful and cringing habits present them as unfavourable subjects of conversion, during the present order of things. The chief efforts of the missionaries are directed to the children, of whom they have two or three schools, which are in a prosperous condition. But whether or not these will answer the end proposed, that is, the conversion of the youths, and their becoming teachers to their own countrymen, is a question yet to be decided. As an individual, I like the primitive plan of preaching the gospel, and I have no hope of



any people, where I cannot publicly perform this duty ; nor will I willingly remain in any such country. The people shall hear me for the gospel's sake, or not at all. My opinion differs from that of many others on this point ; but upon this I am resolved, that I will never hold out the slightest worldly inducement for any person to hear or to embrace the truth as it is in Jesus. Pure, sterling Christianity never crept softly into any country or society of men ; but always entered with storms and persecutions. Such was the Saviour's declaration, and so shall it be to the end of time ; and expecting this to be the case, and being prepared to sustain the encounter myself, I will train up every disciple "to go to prison or to death," in the open confession of his Lord ; and will, if so called upon, set an example of how a Christian can suffer and triumph in full assurance of eternal glory. Such were my sentiments, when I was informed by all the consuls, that I would not be permitted to preach to the Mahometans. Upon my inquiring what would be the consequences of my doing so, I was told, that the first evil would be that of personal risk, since no protection would be then afforded me ; and that, secondly, it would be a signal for the expulsion of all missionaries from the country. This latter piece of information placed me, indeed, in great straits. Had I been alone in Egypt, my resolution would have been formed in a moment, that "I ought to obey God rather than man ;" but I could not take upon myself the responsibility of involving the Church missionaries in the same danger, and of,

perchance, bringing all their operations to a close; especially at a time when they told me that they were just expecting to reap the fruit of a lengthened season of labour, and of considerable pecuniary expenditure. So I thought it best to write home to our Missionary Committee, stating the circumstances of the case, and requesting to have their permission, either at once (so soon as my knowledge of the language would permit) to unfurl the standard of the cross in opposition to the crescent, or to send me to some other country, where I could preach the salvation of God; for that really life was too short to be frittered away in waiting for open doors. These indeed will never be opened, until the battering ram of the gospel be applied with the power of the Spirit. But should Satan allow his kingdom to be taken without opposition, he will prove a greater fool than I have thought him to be.

March 18th. We went to see the gardens of Roda, on an island nearly opposite to Boulac. They belong to Ibrahim Pasha, and are laid out in European style by a Scotchman. My countrymen are found in every part of the globe! Wherever a European wanders, or a traveller is in search of new lands, or a merchant is undertaking a hazardous speculation amongst savages, there are the sons of Scotia foremost in the enterprise. The greater part of the British now in Egypt are Scotchmen; but they are a degenerate race, in so far as religion is concerned; in this respect imitating, alas! most of their fellows abroad. We were soon obliged to return from our

excursion, for the *hamseen* began to blow. This is similar to the *simoon* of the deserts, though not so violent or fatal in its effects. It blows from the south-east; and, being of a burning hot character, produces a most withering influence upon every thing that it touches. The air is now mixed with innumerable particles of fine sand, which enter every house, and fill every crevice; pain the eyes, the nose, the ears, and the whole skin, with their noxious presence. The thermometer then sometimes rises, even in March, to nearly 100° Fahrenheit, and the atmosphere produces an extraordinary sensation upon the human frame. Its primary influence seems to be upon the nervous system, since it engenders a distressing state of irritable anxiety. We were in a condition of non-entity, scarcely knowing what to do with ourselves, unable to continue in any settled position or occupation. To sit, to lie down, to walk, to speak, or to be silent, gave no relief to a painful feeling of muscular lassitude, and nervous irritability. This wind is providentially of rare occurrence, prevailing only occasionally during the spring season, and not continuing longer than twelve hours at a time; else it would destroy all animal and vegetable life. After its first appearance, the Egyptian court, and all the foreign functionaries, hasten down to Alexandria, where its effects are less severally felt.

We visited the citadel. Here are the cannon-foundries and military workshops of the pasha, carried on at a vast expense, under the management of Europeans. Every thing smells of war; the curse of

Egypt. For this the people are oppressed, the population diminished, and the resources of the country squandered upon foreigners. The latter naturally care only for themselves, as the pasha cares only for himself; and they lead him on to every extravagant expenditure that will procure them a job, or add to their own profit. Did Mohammed attend to the arts of peace, encourage the independent labours of husbandry, and employ a few respectable engineers to water the land and reclaim the wastes, he would prove a lasting blessing to his subjects. But, for this purpose, he must give up his monopolies. He is the farmer-general and merchant-general of Egypt, buying and selling all its produce at his own price; so that there is no encouragement for honest industry, nor can any of his subjects acquire property, except by fraud or stealth. The country may be called the pasha's military camp, which is supported by a large factory worked by slaves at the point of the bayonet.

The tombs of the caliphs outside the city are large and handsome; but why all this fuss to preserve a dead body? The sooner it rots, the safer it is from spoliation; as mummy-folly well demonstrates.

Grand Cairo is altogether an eastern city; the appearance and manners of which are strangely different from all our western notions. Its streets are usually from three to six or eight feet in width, though a few of the principal thoroughfares are rather larger. The houses only present blank walls to the streets, except here and there a grated window, which nearly touches or overhangs the opposite dwelling. Their stairs are

situated within the court, where all the windows are placed, and which is often handsomely adorned. But no beauty appears from without, even in the palaces of Turkish nobility. As the people generally prefer walking in the middle of the street, (though only the lower orders use their legs,) a servant runs before his master in order to make way for his horse or ass, driving all foot-passengers before him in an unceremonious manner, and shouting, "To the right," or, "To the left," "Your feet," &c. Not only the different quarters of the city, but all the principal streets, are furnished with gates, which are closed and fastened at night; whilst *piquets* are stationed in the chief thoroughfares. No person is allowed to go abroad after a certain hour of the evening without a lantern, that so it may be seen who he is and what he is doing. Having occasion one night to pass to another part of the city, I rode upon a friend's donkey, and was accompanied by his servant carrying a large lantern; for the size of the light here bespeaks the importance of the personage. Whenever we entered into any new street, "Who goes there?" was vociferated by the sentinel-soldier. (I almost fancied myself in a military camp.) "An Englishman," was my attendant's reply; upon which the guard came running up, and looked to see if it were really the case. Ever and anon, we were stopped by a barred or locked door, at which we had sometimes to knock a long time before the keeper awoke, or whilst a soldier went to fetch the key; but upon two or three occasions, the door was not opened at all, and we had to take a long circuit by other

streets and passages. I began to fear lest I should be abroad all night in the street, and was heartily glad when at length I reached my lodging, after nearly two hours of this unpleasant perambulation. The city seemed a complete wilderness, as destitute of living creatures, (except the sentinels and dogs,) as if it were buried in death; and this took place at nine o'clock in the evening. No decent women can be recognised out of doors; for when they do go abroad, they are so muffled up with cloths that their own husbands cannot distinguish their persons. Wrappers and hoods then conceal the female shape and figure; a thick white cloth hides their face up to the eyes; a bridge of the same material covers the nose; and huge mis-shapen boots hide the feet and ankles. The eyes afford the only mark of a human being, but the eye-lids are generally painted or stained. Camels are the most formidable creatures in the street, as they are strung together in long rows; and when heavily laden, appear to threaten destruction to all whom they meet. The generality of the shops, excepting those of foreigners, resemble in appearance our cobblers' stalls. Their indolent owners are usually asleep, or smoking, or gossiping with a neighbour, or somewhere else rather than at their place of business. The shops are closed for two or three hours in the middle of the day, and also at sunset; some of them being also shut during the hours of prayer. How the shopkeepers manage to live, I cannot tell; nor could any one else whom I interrogated upon the subject. Poor people carry a long pipe in their hand, whilst peram-

bulating the streets; and an attending servant bears that of his lordly master. The costumes which are exhibited abroad are very diversified. The Mameluke dress is now seldom worn. Civilians and priests use the loose flowing robes of Syria, with white turban and beard. The military, navy, all the pasha's officers, and the Turks in his service adopt the *nasam* costume, being a modification of the Mameluke, with the *tarboosh*, or red cap, but without a turban; retaining also their mustachios, but having the beard shaven. All these carry pistols stuck in their girdles, and also a dagger, if they have not the *nasam* sword girded by their sides; whilst nobles take a pride in having their arms studded with silver and jewels. Scribes are furnished with a long brass ink-holder, instead of military weapons. The working populace of the towns wear loose drawers and a long shirt of a blue colour, when they can procure them; when they cannot, the former is easily dispensed with. The men of this class use a small white cap fitting closely to the crown of the head, when they cannot afford to wear a *tarboosh*, or a turban; and the women are furnished with a veil or cloth of some kind, to conceal the face. Indeed, so necessary is this latter appendage deemed to every female, who does not wish to declare herself a prostitute, that it is sometimes used when it forms the largest article of covering to the whole body. Naked children and maniacs, with Franks in their diversified costumes, complete the medley of fashions in the streets of Cairo and Alexandria.

March 20th. Having accomplished the main object of my visit to Cairo ; or, rather, having learned that I could accomplish nothing, I determined to return immediately to Alexandria ; but first, of course, to visit the pyramids, those useless monuments of pride and oppression. I never considered it to be consistent with my duty as a Missionary, to run far after antiquities and curiosities ; but when I could see them without going much out of my way, I naturally took the liberty of so doing. We set out, therefore, at day-break, accompanied by a janissary ; and after crossing the Nile in a ferry-boat, and then traversing a desert plain, we in two hours reached the largest of these wonders. I did not by any means feel myself so overwhelmed with amazement at the sight, as some gorgeous travellers and French officers have represented themselves. I had expected to witness very large objects ; and as they are seen from a great distance, the mind is gradually prepared for a closer survey. Did the pyramids present themselves at once before the eyes of a person who had never heard any thing about them, I can easily conceive that he would be struck with amasement. But considering that one must usually perceive them for many days previously, both in ascending the Nile and from the city of Cairo, and then afterwards approach them leisurely for two or three hours ; I confess that I am apt to regard some of those wonderful sensations produced upon visitors as savouring a little of high-colouring. The pyramids are certainly enormous masses of masonry ; the base of the largest being said to cover eleven acres, and



to be five or six hundred feet in height ; so that St. Paul's cathedral would be a mere shadow by its side. Yet since they are situated in a vast plain, with mountains stretching beyond them, and drifted sand piled up against their sides, much of the otherwise striking effect is taken away from the traveller's imagination. A number of Bedouin Arabs assailed us with their importunities to become our assistants in mounting the huge pile ; and each of us having selected two of these swarthy sons of the desert, we buckled to the task. After ascending the highest part of the drifted sand, we proceeded to scramble up the large stairs which form the outside of the pyramid. Some of these steps are so high, that it would have been difficult to mount them without assistance ; but the greatest danger is in the descent, where the presence of our guides became absolutely necessary. These fellows were always reminding us of their *baksheesh*, which they seemed desirous of securing before they conducted us to the bottom ; but as we took no notice of their words and gesticulations, they ceased their troublesome importunities. There are only two things which incite most travellers to ascend the pyramids : one is, to say that they have been there ; and the other, to obtain a view of the country, which is certainly grand. But it was too much for my dizzy head to sustain : for though pretty good at climbing up a steep place, I can never look down from a great height without shuddering ; so that my swimming brain was much at ease when we reached the bottom. I thought that I should make a better

hand at scrambling through the interior of the pyramid. Disencumbering myself, therefore, of hat and coat, I crawled upon all fours through the aperture; the Arabs leading the way with lighted candles. It was suffocatingly hot; and we were sometimes obliged to crawl upon our bellies, and again to climb the rocks; for which trouble and fatigue, we were privileged with a sight of some bare stone chambers, one of them containing a sarcophagus like a bath. I was almost tempted to ask, "Is this all that is to be seen?" But remembering that it was antique, and was really the inside of a pyramid of Egypt, where every thing must necessarily be marvellous, I prudently held my tongue, and wondered like others; though my amazement was excited in trying to guess what others found here to wonder at. I never visited a natural cavern that was not a hundred times more worthy of being seen; and, if enthusiastic antiquarians will pardon me, the rail-road tunnel under the town of Liverpool, and much more the tunnel under the river Thames, are a thousand times more marvellous. In the dark and intricate passages of the interior, our Bedouins tried every method of frightening us out of a *baksheesh*. They know that the janissary will take care that they are only fairly paid for their trouble; and they thus try to extort money out of fearful travellers. However, I appeared not to understand one word that they said, and bid them speak English; knowing that for their heads' sake they durst do nothing except with their tongues. They occasionally also suffer for their insolence; which is so foreign to an Englishman's

sensibilities, that he sometimes gives them a good thrashing instead of a pecuniary recompence. Such payment they complained of having received on the preceding day; and we gave them to understand that they probably well deserved it, and might also perhaps receive it again, if they were not a little more courteous; a hint that they appeared to take. We then saw the sphinx, of immense size, though now buried up to the neck in sand; wondered at the other pyramids; and finally returned. I believe that I could build a far more splendid pyramid than any which we saw, if possessed of the same arbitrary power as an eastern despot. It would only be to order two or three hundred thousand persons to come to the work; (and they durst not disobey;) to command them to hew stones out of the adjacent mountains, and bring them to one place; and then direct these masses to be laid upon the top of each other in the form of a pyramid, just as a child builds up his play-bricks. As to the interior, a few Cornish miners would soon settle that concern, in a much superior style of workmanship to anything that is at present exhibited. The great marvel is, how the Egyptian kings could be such fools, and their subjects such slaves!

The Nile is a splendid river, flowing with a great bulk and rapidity of water; though its numerous sand-banks prevent a free navigation, except for small craft. As the wind generally blows from the sea, boats are thus enabled to surmount the current, being furnished with large *latine* sails; and their descent

is effected by the force of the stream and the help of oars. Since there is no tide in the Mediterranean, we here behold a most merciful provision of Providence in adapting the wind and current to meet the wants of the inhabitants. The water is very muddy, especially at high Nile; so that, if left to settle in a vessel, it will speedily cover it with a thick coat of unctuous mud. It is, therefore, very unpleasant to the taste, unless it be previously filtered; though the Arabs quaff large draughts of the muddy liquid, and declare it to be the sweetest water in the world;—doubtlessly, because they have never tasted any other. They also believe it to have a medicinal virtue, especially in a turbid state; though my own views are quite of a contrary character. It is very apt to breed worms; and being of a very soft nature, and devoid of all mineral qualities, it wants that tonic effect upon the digestive organs which spring-water produces. The mud thus carried down the Nile is extremely slimy, and proves a valuable manure to the fields, after the retiring of the waters. Of this slime, the Egyptians also make bricks for buildings, by the simple process of mixing it with a little straw or stubble; and then having shaped (or mis-shaped) it into the form of bricks, they leave them to dry in the sun. In some of the towns, half-burned bricks have been employed in building; but I did not see any kilns during my sojourning in the country. The edifices of Alexandria and Cairo are formed of stone; and in the upper country, there are so many desolate houses and villages, that the inhabitants take the ruins

of one place with which to build up another. The above practice, however, explains that passage of Scripture, where Pharaoh refused to give straw to the Israelites to make their tale of bricks, and "they were scattered abroad throughout all the land of Egypt to gather stubble instead of straw." Exodus v. 6—12.

A very beautiful illustration of that "ark of bulrushes" in which the infant Moses was exposed, is also frequently displayed. I used to think, when a child, that Jochabed must have been a most careless mother to expose her baby in so slender a cradle upon the bosom of the waters: for it is written, "that she took for him an ark of bulrushes, and daubed it with slime and with pitch, (or bitumen,) and put the child therein." Exodus ii. 3. But Moses was nearly as secure in this slimy crib, as if he had been placed in a well-calked timber-boat. For I have seen many *cangiers* so heavily laden with cargo, that they must have sunk, had not a parapet of this slime been built upon their sides like a bulwark; which alone sustained the force of the waters, being partly under the surface of the stream. The ark, therefore, would never have leaked, till it had encountered a storm or rough weather, when it would have foundered, or been broken to pieces.

The present method adopted to irrigate those tracts of land which are not overflowed by the rising of the Nile, or those where a second crop is expected in one year, is most tedious and laborious. Two poles are fixed in the ground, and a third is fastened across them like the top of a gallows. On

this latter, another cross-stick is suspended like a lever upon a fulcrum: to one end of which a large lump of clay is stuck so as to form a descending force of considerable power, and to the other a small bucket is attached. The latter is pulled down by the strength of two men, dipped into a pool formed at the margin of the river, and then allowed to be raised up by the force of the opposing weight; when it is emptied into a ditch that runs through the fields. In every stage of this process, the waste of human strength is prodigious. The buckets are very small, being made of skin; and the leverage is ridiculously great. The latter is doubtlessly so ordered for the purpose of facilitating the rise of the full buckets, which start up with a bound; but then the labour of pulling them down again seems to be altogether forgotten,—in complete ignorance of the first principles of mechanics. Where the height to which the water must be raised amounts to several yards, a second, and even a third tier of buckets is requisite to produce this effect: thus occupying the strength of six stout men at one time; whilst a single force-pump, of small calibre, would do a great deal more execution. In the Delta, the process of watering is frequently performed with chain-buckets, worked by oxen. This machine, indeed, seems to have been in use throughout the land, if we may judge from the remains of such engines which meet the eye in many places. But either from negligence, or a want of cattle, they have been suffered to fall into decay: and those seen at present in use are

very badly constructed, so that half of the power employed is practically lost. As the pasha has had one or two respectable engineers in his employ, his attention has no doubt been directed to this subject : but the cabals of foreigners which surround his court, and their mutual jealousies and quarrels, prevent the accomplishment of any really useful design : whilst he is carried away by the dazzling, yet expensive and useless, schemes of the most artful plodder. When water is raised from the Nile, and emptied into ditches as above described, it is spread through the lands by numerous intersecting furrows. These are opened or closed as necessity requires, by the foot or hoe of him who has the care of them, as he passes hastily along ; which custom illustrates that passage of scripture, where it is said, “Thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs.” Deut. xi. 10.

It has been recently asserted, that the mud of the Nile is not of a glutinous quality ; and we admit that it is not adhesive after the same manner as clay : nor will we affirm that the whole of it is of a similar character. The adhesive qualities of bitumen and clay are of a very different nature ; the former only taking effect in a certain quantity, and upon exposure to the atmosphere. The slime of the Nile seems to partake of this characteristic ; since, although it does not appear to possess much tenacity, if merely taken up and mixed with the fingers, yet when it has been spread over the soil and hardened by the sun, it can with difficulty be broken by pickaxes.

It is written, in Isaiah i. 8 : “The daughter of Zion

is left as a cottage in a vineyard, as a lodge in a garden of cucumbers." Vines are of course not much planted in Egypt since the reign of Mahometanism, which forbids the use of wine; but the "lodges" may still be seen in their gardens and orchards. These are formed of the branches of trees and a slight thatch, being usually of such small dimensions that the keeper can just crawl in and sit or lie down after the eastern fashion. Mournful, indeed, must have been the state of Jerusalem, if all her greatness and glory were reduced to the semblance of so frail and humble a tabernacle!

As we approached Alexandria, we saw a fair specimen of Turkish insolence: for the Turks in the pasha's service treat the Egyptians with great disdain. They affect to despise reading, and all kinds of literature, and lounge about after the manner of petty tyrants, the dread and abhorrence of every native. One of these signiors had been accompanying a friend on the canal, and having disembarked at some distance from Alexandria, he was awaiting the arrival of another *cangier* in which he might return home. Ours happened to be the first that passed by the spot where his Excellency was seated, and it did so whilst we were at breakfast in our little cabin. Surprised at finding our boat arrested in its progress, we looked to see what could be the matter: upon which we found that two Turkish servants had seated themselves comfortably in our boat, and were ordering the *rais* to await the coming of their master. My companion on this occasion was a German of rather a hot temperament; who, upon observing what was going on,



started up furiously, and, seizing a *coorbash*, (a heavy whip of thong, used in driving asses,) dealt a few lashes pretty smartly upon the back of our unfortunate helmsman, who was thereby obliged to steer away from the bank. But the Turk vociferated aloud, and the poor fellow tried again and again to put to land ; when the smarting whip made him once more obey the resolute German, who stood over him in a threatening posture, as when a dog guards a bone in danger. The helmsman, thus finding himself placed between two fires, at length abruptly left the helm, which the *rais* himself was obliged to take. He then steered on aright, apologizing to the servants for not being able to stop, from the sheer necessity of the case. Of this necessity they were indeed soon made practically sensible : for, upon remonstrating with my companion upon the harshness of his conduct, he bade them beware lest they should be tossed overboard. They, therefore, thought it prudent to remain quiet till they should find an opportunity of coming near the bank, when they leaped ashore, and rejoined their master. As the German was a good-natured fellow, the Turk would have been heartily welcome to a passage along with us, and also to a share of our breakfast, had he civilly requested permission to come on board. But he disdained asking such a favour, being accustomed to take unceremonious possession of any *cangier* in the service of a native ; and payment is a thing for which the Turks have an utter contempt. Seeing, however, that the union-jack floated from our mast, it was a piece of no small impudence to make such an

attempt upon our privileges, especially as Englishmen, who are much respected in Egypt.

A British female informed me, that she was once journeying upon the Nile, when her boat was treated in a similar manner with our own, as above described. A Turkish signior insisted upon putting some of his harem on board, in spite of the British flag, and all the remonstrances which my countrywoman could make. At length, seizing a loaded pistol, (for travelling ladies go armed here,) she pointed it at the first that offered to come into the *cangier*, threatening the intruder with instant destruction. This menace had the desired effect; for the Turkish female shrieked and drew back, and the intrepid Briton was allowed to pass on her way unmolested.

## CHAPTER IV.

*Missionary Operations in Alexandria—Frank Doctors—Voyage to Beirout—Tyre—American Missionaries—Beirout and its Inhabitants—Singular Head-dress—Plaiting the Hair—Roads, Balaam's Ass, &c.—The Ant-Lion—The Chameleon—Journey to Damascus—Want of Water—Plains of Damascus—Turkish Bigotry—Summary Executions—Manners of the higher Classes—Antiquities—Escape from the Plains—Sterility of the Mountains—Noah's Tomb—Sleeping on Horseback—Baalbec, and its Ruins—Cedars of Lebanon—Bshirrai—Ehden—Tripoli—Unhappy Voyage to Alexandria—Quarantine and Spoglio—Persecutions—Leaving Alexandria—Jerusalem—The Pasha's Wiles—The Druses.*

IMMEDIATELY upon my return to Alexandria, I commenced divine worship in the English language on sabbath days. After the first week or two, my usual congregation consisted of seven or eight individuals, the greater part of whom were members of Mr. Gliddon's family; and at length, the latter formed my only hearers, with an occasional exception.

I had made every effort to procure a good master for an Arab school, but could not succeed. At last, I was obliged to employ a Syrian who acted as my interpreter; and though aware of his being a liar and a rogue, I hoped, by close *surveillance*, to keep him to his duty. But all my efforts were fruitless. He brought a few children of his own acquaintance to the school, and was, no doubt privately paid for their instruction, as I soon found that they belonged

to Syrians of respectability. But he never attended to them unless when I was present; and, even then, he made constant excuses for going away, on pretence of looking after the boys; whilst, in reality, he was engaged in a mercantile business. The moment that my back was turned, he slipped out, and would stay away for half a day at a time. As he required high wages, would teach the children nothing of true religion, and, finally, got into embarrassed pecuniary circumstances, I was obliged, with great reluctance, to relinquish a plan that had cost me much care and trouble. A school for Greeks succeeded better. The master was acquainted with the Lancasterian system; and seemed one of the most honest Greeks in the place,—which is saying a great deal for him, as they are a sad set of rogues. I procured the co-operation of an English merchant, who had married a Greek lady, and who contributed handsomely towards its support. Other Greeks came forward through his influence; the boys' school was enlarged, and a girls' school added; and the prospect of doing some good amongst them was flattering, as the master was religiously inclined, and taught them from books published by the English and American Missionaries. Thus matters continued until the appearance of the plague, when all these hopes were at once blasted.

I knew not what to do in order to gain access to the people; so I turned physician, offering to give advice and medicine gratuitously. But after two or three cures had been performed, it became evident that my hands would be entirely full of visiting from

morning till evening, and thus prevent all missionary occupations. So I set up a sort of dispensary, agreeing to see applicants at a certain hour of the morning ; though I believe that I was ill-advised in adopting this scheme, and ought rather to have adhered to my former plan, limiting my operations to a certain portion of the day. For many cases of ophthalmy were brought to me, and some persons having obtained considerable relief, my door was soon beset, long before daylight, by crowds of sufferers ; till, finally, the street was nearly blocked up with the multitude. In vain I begged them for their own sakes to be quiet and orderly ; it was a complete tumult and scramble who should get first. Unable to manage such disorderly patients, I next adopted the plan of giving tickets to all who should come with a respectable recommendation. But they would hear no reason, and attend to no rules ; and so, though my heart yearned over their sorrows and sufferings, my doors were obliged to be entirely closed. Many of the poor creatures actually sat down as in siege before the place ; but as I had two ways of getting out of my house, I slipped away from them ; and, finding that I was not at home, they at length retired. I still, however, managed to do a little in a private way, but could rarely bring my patients to any religious conversation ; for Mammon reigns here triumphant.

The pasha has many Frank doctors in his employ ; but some of them are deplorably ignorant and quackish. One was originally a bottle-blower, another an *attaché* to the army, a third a barber, &c. ; but, according to

Turkish notions, "a man who is clever in one profession is fit for any other;" or else, "Mahomet gives him talents to fill any station which he may be called to occupy." So, a good courtier is sure to make an excellent admiral, though he may never have been on ship-board; and an active midshipman will do for a first-rate engineer. One of the above doctors had received a list of drugs from a correspondent in Italy; and wishing to oblige him, he thought that he could not refuse to buy a small quantity of some cheap article. Finding the muriate of soda to be marked at a very low rate, he ordered a few pounds of it to be sent; and was in no small degree surprised at receiving a package of common salt, for which he had, no doubt, to pay a good price, by reason of its carriage from Italy. The circumstance soon became known; and the doctor had long to bear the jokes of the Franks, upon this exposure of his professional ignorance. Yet to this same person was committed the medical care of the lazaret during the plague; when, also, upon talking to two of my acquaintances, concerning the purgative effects of tartarized antimony, he said, "And then, you know, it acts by its specific gravity." Can we wonder that such men should be lavish in the praises of the governor, whom they are fleecing of that money which he wrenches from his own famishing subjects? But in these remarks we do not include those medical men who have received a regular education.

As the people would not come to me, nor could I gain access to them in any way, I "made myself a

fool for Christ's sake," by distributing tracts throughout the town; Italian ones in the Frank quarter, and Arabic in the Turkish bazaars. A good deal of confusion took place in accomplishing the latter; and my interpreter declined going with me any more upon such dangerous errands.

Mr. G.'s family being about to spend a few weeks in Syria, I thought that I might as well accompany my congregation, and try if the air of Lebanon would recruit my declining health; which was suffering as much from depression of mind about the mission, as from the heat of the climate; for it was now June, and, therefore, verging to the hottest season of the year in Alexandria.

On the 12th of June, we sailed in a vessel bound for Beirout; but the master, an Italian, made a slight mistake in his latitude, by steering for Acre instead of our proper destination. As we approached land, he discovered his error; and we sailed along the coast towards the north. This gave me an opportunity of seeing the ruins of Tyre, which is desolate according to prophecy, and which was, till recently, the abode only of a few fishermen, who bivouacked amongst the mouldering remains of one of the richest cities of olden times. (See Ezekiel xxvi, 5, 14, &c.) It was the middle of June, and the temperature, in the shade at sea, was 82° Fahrenheit, the nights also being very hot, so that I experienced no inconvenience from sleeping upon deck.

At Beirout, I was received into the house of an American missionary, who treated me as a Christian

brother ; and with him and his devoted colleagues, I once more enjoyed the pleasure of social meetings for prayer and religious worship. Their labours are chiefly directed to the Maronites, a degenerate race of Christians ; who, together with papists, form the principal population of the neighbourhood. The missionaries disseminate tracts and copies of the scriptures amongst the natives, teach the children to read and write, converse freely with all that visit them for that purpose, and preach to them on the sabbaths, in Arabic, well as to the English residents in their own language.

The vale of Beirout is beautifully verdant, and is filled with mulberry-trees for the rearing of silk-worms. As the people are also in general well clothed, and rather handsome in appearance, I now seemed to be in a different world from that in which wretched Egypt is situated. The females always go abroad veiled ; but some of them whom I saw in their own houses were very beautiful, though also very delicate. Those inhabiting the mountains have a singular appendage to their head-dress, in the shape of a long tube, like a horn, generally made of silver, and nearly half a yard long, which is fastened to the forehead, and projects outwards. What was the origin of this unique ornament, I could not learn ; but it is now used as a support to the veil which is thrown over the head. And here reference may be made to the fashions of Syrian ladies in the richness of their apparel, and the mode of plaiting their hair, as illustrating that passage of scripture in 1 Peter iii. 3 : “ Whose adorning let



it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel." Their habiliments are certainly most gorgeous, especially on holidays; which I had an opportunity of witnessing in Alexandria, when I visited their houses in a medical capacity. Though only in the middle ranks of life, they all corresponded in the richness of their attire, and in the manner of ornamenting their hair. This is allowed to grow as long as possible, and is braided in broad plaits with gold and silver tissue, with jewels of gold and pearls, and even with gold coins stuck in various parts. Such a fashion must be very inconvenient, expensive, and wasteful of time and labour. Their garments on festive occasions are completely covered with gold and silver lace and other ornaments, so that they glitter as if they were "clothed" with the precious metals. The apostle, therefore, directs women to leave off such trashy baubles as only feed their vanity, and to be "clothed with good works;" that is, if females wish to attract the attention of the other sex, and to be superior to their fellows, let them desire to be admired for the amiability of their tempers, and the usefulness of their lives. Amen!

The town of Beirout itself is mean and confined, is surrounded by walls, and contains a motley group of inhabitants. Its environs, however, are pretty. I was much struck with the narrowness of the high-roads, and the shocking state of disrepair in which they are suffered to remain; and several passages of scripture came to my mind, as being here finely illustrated.

Foremost was that of Balaam and his ass. Many, like myself, have wondered how a public way could be so narrow as not to admit of a man passing by an ass ; as it is written, " But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side ; and the angel of the Lord went farther, and stood in a narrow place where there was no way to turn either to the right hand or to the left ; and the ass fell down," &c. (See Numbers xxii. 24, &c.) But in this neighbourhood, a complete picture of such a place was frequently set before my view. The gardens and orchards are embanked, so as to prevent the soil from being washed away by the heavy rains, which fall twice a year ; and the road between them is generally only a few feet wide, being in some places so narrow that two asses could not pass each other ; and much less could a loaded beast pass by a man standing in the middle of the path. The roads are also full of stones ; no care whatever being taken to clear away those hinderances which the rain washes down into them ; so that the greatest circumspection is requisite for a foot-passenger, lest he stumble and fall ; a circumstance which gives much force to the promise made in Psalm xci., that God's angels " shall bear thee up in their hands, lest thou dash thy foot against a stone." The ways are frequently so steep, that flights of stairs are made in them ; and the beasts have to go up and down the steps with burdens upon their backs ; and as the whole country is very mountainous and destitute of level roads, horses are rarely used, in comparison with asses and mules ; the

latter, which are of a superior breed, being much more sure-footed than the former. This fact accounts for the prophets and great men of old riding upon what we should esteem an inferior kind of animal, though, actually, more highly prized in such hilly districts. Fine horses are, however, used by *grandeos* in their cities and plains.

The ant-lion abounds in the neighbourhood of Beirut. It is a singular creature, of the size of a small bean, whose principal food is ants. It burrows in fine sand; making a hole like a small cup, under which it lies in ambush for its prey. Should any ants attempt to pass over this pit, they necessarily slide down to the bottom, and cannot get out again; for the sand gives way under the pressure of their feet. The ant-lion watches the opportunity of their coming to the very bottom, when it thrusts out its horn and seizes its helpless victims.

The far-famed chameleon also abounds here. It is of the size of a lizard, with crooked claws and a long tail. Its coat is speckled; but it is able to change its hue at pleasure, generally assimilating it to the colour of the ground upon which it lies, or the objects with which it is surrounded; which circumstance prevents its being easily discovered by an enemy. When angry, it assumes a black tint, by way of showing its choler, which is easily excited. Another animal goes here by the same name, though very different in its form and nature. It resembles a large grasshopper, of a beautifully green colour, and suspends itself to any slender object by the bending

joint of its fore-legs, which are of an exceedingly delicate construction.

I had intended to travel over the mountains as far as Jerusalem, and return across the desert to Egypt ; but this route was now impracticable, because of the war which raged in the neighbourhood of the holy city. The inhabitants of Nablous (ancient Sychem) began the insurrection, by resisting a forced impressment of their young men for the pasha's army. Their neighbours quickly joined them, and the revolt became general ; upon which, Ibrahim hastened thither from Mocha, where he had been extending his step-father's dominions amongst the Arabs. Part of his troops were quickly destroyed in the defiles between Jaffa and Jerusalem ; and a reinforcement of three thousand soldiers sent from Damascus, was almost annihilated near Nazareth ; a few only having saved themselves by flight. Ibrahim at length passed through the defiles, and took possession of Jerusalem. Poor ill-fated city ! Its present sorrows began by a terrible earthquake ; then followed a siege by the mountaineers ; then a breaking up and sacking of the city ; and, finally, Ibrahim's soldiers retook and plundered it in their turn. Thus, plague and famine prevailed within doors, the sword and desolation reigned without ; so that the people seemed only to possess a choice of deaths. The roads to the south being, therefore, impassable, I determined to make a short tour over the mountains of Lebanon, by way of Damascus.

On the 21st of June we set out from Bèirout at

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five P. M., and immediately began the ascent of Lebanon. The moon, now almost full, lighted us on our path through the defiles of the mountains. There is here no regularly constructed road, but merely a beaten track, which is sometimes scarcely discernible; and which is occasionally so steep, that the beasts seemed to be climbing up rocks rather than travelling on a journey. At half-past ten at night, we reached khan Hussein. My companion slept in the khan, or rather attempted to sleep there; but I preferred the canopy of a shady tree, fearing to have more bed-fellows than was comfortable to an Englishman. These khans, or caravansaries, consist of four mud walls, having a rude covering overlaid with the same materials. Little accommodation is to be had in them; their primary intention seeming to be a shelter for the beasts,—the men may shift for themselves, as there is no separate apartment for human beings. Taking my saddle-bags for a pillow, and a thick mat for a bed, the ground became my bedstead, and the trees my curtains; and, lying down, I soon fell fast asleep, without asking any questions about robbers, wolves, hyenas, or any other contingent dangers. At sunrise we pursued our journey, and descended the other side of Libanus. It was now harvest-time; but the crops were very stunted in their growth and meagre in their productions, from a want of sufficient rain, as well as from a poverty of soil. Reaping in these little nooks amongst the hills, is performed by rooting up the plants; though in the vallies, sickles are employed. We next crossed the plain of Cœle-

Syria, which separates Lebanon from Anti-Lebanon, being one of the finest and most luxuriant in this part of the country. We now felt the weather to be oppressively hot, especially after enjoying the cool breeze of the mountains; and we were glad to take refuge in a khan, called *el Mergé*, which is very large and much-frequented, and was now filled with motley groups of travellers and beasts of burden.

Our own travelling equipage was simple and convenient. On the back of two mules hung my saddlebags; one pair holding a few clothes, medicines, and books, which my own beast carried; the other containing a couple of small saucepans, plates, knives and forks, a cup, a glass, with small tin canisters of tea, coffee, sugar, &c., which my servant's mule bore. Upon the back of the animals, over the joining of the bags, our sleeping-mats and blankets were laid; and upon the top of all, we ourselves strode, or rather sat, in elevated grandeur. Of course, the beasts were more tractable than dogs, never showing the least sign of disobedience, or else we must immediately have been precipitated from our lofty position, where we had no regular holding. The mules either walked or proceeded at a gentle trot; in which latter case, our feet were supported in little nooses of rope, by way of stirrups. At other times, we cared not how we sat, but altered our position to suit our ease and convenience.

Having carefully swept a place in the khan, upon which to lay our mats, we dined off an old cock, and

then reposed in as much quiet as possible until seven o'clock in the evening ; at which period, we set off, in company with some other foreigners who were travelling in the same direction. Our route now lay through a tract of level country, intersecting the mountains ; and, instead of leaving the road in order to halt at the usual post, we pushed forwards, hoping to find another place of repose at no great distance. But we sought for it in vain ; and the night proved to be very cold on these bleak hills. At midnight, we perceived a shady oak on one side of the road, surrounded by a few other trees ; and the majority of the party, overcome with cold and weariness, determined upon staying here and resting under their shadow. For my own part, I preferred travelling by night, as we had abundance of moonlight ; and I advised to go onwards, since no water could be found in the neighbourhood. The majority, however, prevailed, and we bivouacked in a highly romantic fashion. The others, indeed, were quite [out of temper, from the effects of cold, and the want of their supper ; for though we were provided with some bread and cheese, yet, as we had no drink, we could not eat. Having brought a travelling cloak with me, and being accustomed to abstemiousness, I did not suffer from either of the above circumstances, and had, therefore, full opportunity of enjoying our romantic situation. Our mats were spread under the branching oak, in order to shelter them from the dew ; whilst our mules were tied to the surrounding bushes. Large fires were kindled, both to communicate a genial warmth, and

to keep off any wild beasts that might be prowling around; whilst the full moon shone through an eastern sky with unspeakable beauty, and illumined the wild scenery with her silvery beams. At daybreak, I was awakened from a sound sleep by my companions, who had spent a sleepless night, and who now summoned us to horse.

We then journeyed through long passages and defiles between the majestic mountains, ever hoping to reach a watering-place that had been pointed out to us upon the road. At length the sun arose, and beat upon our heads with his scorching beams; for not a breath of air was stirring, and languor seized upon man and beast. After riding for some hours, we reached the expected spot, when, lo, the well was dried up by the summer's heat! On we went to a stream at a short distance farther; but it, too, was dry. In vain we searched for a little water that might be left in any pool of the rivulet; and, as we travelled many miles along its dry channel, in vain I cast my longing eyes again and again towards the dry pebbles that lay in its empty bed. With what force did those passages of holy writ come to my mind, wherein spiritual blessings are likened to refreshing waters and to springs in a desert! And how did I not understand something of the feelings of the psalmist, when, in his longing after God's favour, he says, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God!" When quite exhausted, and scarcely knowing what would become of me, I saw an Arab at a short distance, with a tin canister in his



hand ; and I immediately dispatched my servant to learn what it was that he carried. Upon inquiry, it proved to be *leben*, or soured milk, being intentionally made sour, in order to keep it in that state for several days ; and I gladly paid for a draught, which was as enlightening to my eyes, as was the honey-comb to Jonathan's, after his fight with the Philistines. With strength renewed, I pushed forward, and soon overtook the rest of our company, who had gone ahead ; and at length we reached a living stream, the very sight of which gladdened the heart. Man and beast being here invigorated, we proceeded to a village called Deemas, where we obtained refreshment and repose in a comfortable little cottage which had oftentimes entertained strangers ; and having rested during the greatest heat of the day, we set forth briskly, in order to reach Damascus before sunset, when the gates of the city are closed. After a laborious ascent of the steep mountains, the plains of Damascus suddenly opened upon our view : and we paused in astonishment, to gaze upon the beauteous sight. It was like a garden of Paradise, filled with plenty and luxuriance ; whilst the city itself, surrounded with more than two hundred villages, appeared to be imbedded in orchards, and watered by several meandering branches of the great river. The richness of the culture, the beauty of the foliage, the proud city rearing her minarets conspicuous in the plain, and the villages peeping out of their verdant lurking-places, exhibit a *tout-ensemble* which is rarely equalled on this terrestrial ball. But so lovely a spot has been the grave of

many travellers, since it is prolific in fevers and agues during the summer months of the year.

We entered the city at sunset, but knew not where to lodge during the night; for we found that the British consul-general had gone to a summer retreat outside the gates, and his dragoman's (interpreter's) house was also closed. It is in the latter dwelling, and in the Greek convent, that Englishmen generally procure a lodging; but Bible-men are now not easily received into the convent. My companion, however, being known to most of the Europeans in Damascus, procured an entrance into the court of one of the consulates (for the master and his family were out of town); and here we laid our mats under shelter for the night. Next day, the British consul, being a personal friend of my companion, kindly gave us rooms in his spacious house in the city. Lady F., who had been travelling through Syria on horseback, arrived on the same day; other strangers came to the convent; and another party on the morrow bivouacked at the dragoman's; so that Damascus now contained a greater number of British subjects than it had done for a long time. Most of us wished to visit Jerusalem, but were stopped here on account of the tumults in the south. Nothing was now talked of but Mahometan insurrections, and massacres of the soldiers and Christians. To the latter, the Turks attribute all the pasha's power and despotic measures; whilst they are indignant that "Christian dogs" should possess the same civil privileges with the descendants of the faithful. Before Ibrahim governed Syria, no

Christian could ride on horseback ; and now, even Frank women (the consul's lady and Lady F.) dared to traverse the streets on these noble animals, unveiled, and in their western costume. The authorities believed that the populace were only awaiting the news of a fresh defeat of the pasha's troops, to rise *en masse*, and proclaim their independence. The guards in the streets were therefore doubled, the troops were kept under arms all night, and the gates throughout the city were so carefully secured, that it was with considerable difficulty that we one night were enabled to reach our lodging from a neighbouring house.

During our stay in Damascus, some of the English gentlemen witnessed a very summary execution, whilst they were carelessly perambulating the streets. The criminal was said to have been using seditious language, when he was seized and carried to the seraglio. Having been there quickly condemned by the governor, he was hurried through the streets by some soldiers, till they reached a convenient spot, ~~when~~ he was forthwith decapitated ; and his head being taken to ornament the gate, his body was left lying all day in the public road, as a terrible example to the discontented and seditious. Offenders of a higher rank are frequently strangled in the palace ; or if any of the nobles be so unfortunate as to become objects of suspicion or jealousy, a poisoned cup of coffee relieves the eastern despot from farther mental anxiety on that account. In this manner Mohammed Ali destroyed his own son-in-law, and then seized upon his vast possessions. In such cases, the victim is reported to

have died of cholera or plague, (plague indeed!) and nobody cares to inquire too nicely into the truth of the matter, as there is no coroner's inquest held in these countries; and the old proverb is here well understood, "Dead men tell no tales."

The manners of the upper classes of society in Damascus are said to be very polished; and the consul speaks highly of their society. This, of course, does not necessarily refer to private morality, or even to the social virtues of the Turks; for there is in Syria an aristocracy of Arab descent, quite distinct from the northern Mahometans. Yet we believe that they are not very punctilious about virtue, or even about some parts of their religious creed; for many do not hesitate to drink wine and strong liquors, always giving the preference to those that are of a sweet quality. We dined at the consul's, in company with a lineal descendant of the prophet, who has, by right of his illustrious lineage, the great privilege of *never committing sin*. He, therefore, relishes the juice of the grape, likes the society of Englishmen, and is quite superior to the trifling matters of Mahometanism. He even permitted an English artist to take the portrait of one of his wives, and was highly pleased with a duplicate sketch that was presented to him, in return for so great a liberty.

Ibrahim Pasha has been heard to ridicule all forms of religion; and is said to have used language like the following: "All the prophets were fools, and our prophet was the greatest fool of them all; and had I been grand signior when Mahomet lived, I

would have cut off his head." Mohammed Ali seems to be of the same opinion, but never expresses himself so unwarily upon the subject. Yet as he does not keep the hours of prayer, and is so much attached to foreigners, he is generally thought to be a Christian or an infidel; but he has been endeavouring to show himself to be a good Musselman by building a fine mosque. The Turks and soldiery indulge in all kinds of excess; so that it is probable that these countries will soon become infidel instead of Mahometan.

There is little scope for gratifying the curiosity of a rational antiquarian in Damascus; though several wonders are pointed out to strangers, if, perchance, they are silly enough to receive them as authentic. The window, out of which St. Paul was let down the wall in a basket, was shown to us; but, unfortunately, it was in a new part of the wall, so that we could scarcely credit the story. Ananias's house and oratory are also said to be preserved in the identical street called *Straight*; and his tomb is shown in the house of Judas, with whom Paul lodged. But when I considered the changes and ravages which war, fire, and earthquake have so often made in this city, and that the authenticity of such an account rests upon the authority of a few monks, I could not help saying, *Credat Judæus, non ego*: for they even point out the spot where Naaman's house once stood, and the tomb of St. George! The most interesting objects of observation are, the spacious bazaars, a large tree forty feet in circumference, and the fine mosques, invisible to Christians. O, what a lovely spot would

this be for a dwelling, were its people peaceable and humane !

Beginning to feel the effects of the noxious air of Damascus, I wished to be gone ; but my servant had been seized with a fever, and it was some days before he became convalescent. A young gentleman from America had the same misfortune, in the shape of an intermittent, to which also my servant's attack soon changed. So I took both the invalids under my care, by making an immediate effort to convey them out of Damascus, in hopes that the air of the mountains might cut short their disorder. It was the sabbath ; but as the case was urgent, both for the youth and my servant's sake, it being their day of intermission from the hot fever, we resolved to go away in the evening. In the morning, I read prayers and preached in the consul's house ; so that I had the honour of preaching in Damascus ; and towards evening we left the city, glad to escape out of it before disastrous news should arrive from the south. We travelled all night over the mountains, the refreshing air breathing new life and vigour into our frames ; and we had a long converse about things pertaining to a better world. But there are ties of nature's affection which bind every sensitive heart, and which I always love to see exhibited, where the ruthless hand of death has not broken them asunder. None of those beauteous scenes of nature which I have witnessed—and I have seen some of the most lovely on this world's surface—ever struck my mind with half the pleasure that I experienced upon perceiving this moral beauty in my

youthful companion. His mind and memory wandered to his American home: "O, if my poor mother knew your kindness to her son in this distant country, how grateful would she be!" How different were such sentiments, from the cold heartlessness of a Childe Harold! which has, alas, but too many imitators.

Early in the morning, we stopped at a village called Husseine, where we obtained a small room, in which to lay our mats and take repose. Upon awaking, I was happy to find my companion quite recruited; and after taking some coffee and dosing him well with quinine, we proceeded on our travels. The mountains of Syria are very bleak and desolate, and I in vain looked for that fertility which we know to have existed in former times. The reason of this change is obvious; for the want of sufficient rain has altered the whole nature and aspect of the country. It was prophesied by Moses, that if the children of Israel should rebel against God, and persist in their disobedience, he would not only scatter them over all countries of the earth, but would bring a curse upon their land: "Thy heaven that is over thee shall be brass, and the earth that is under thee shall be iron; the Lord shall make the rain of thy land powder and dust," &c. Deut. xxviii. 24. Now we know that this denunciation has been fulfilled; for Jordan does not now overflow his banks, and other rivers of celebrity, in olden times, are either dried up or become scanty streams. Those valleys also, which contained several flourishing cities, are given up to comparative barrenness and desolation. The same quantity of rain, therefore, does not now

fall; and by this simple means has the Almighty avenged his insulted honour, and declared his truth in the sight of the world. The flowing of a stream through the hilly regions, is visible at a great distance, by reason of the trees and verdure which adorn its banks; for the rest of the land is an arid waste, or is only used for the feeding of sheep or goats.

We next entered a valley full of harvest, and reached a romantically situated village, called Zebdani; where the sheik allotted us a beautiful alcove as our resting-place, in the midst of a stream, and shaded by splendid trees. After enjoying this rural retreat, we had a weary trudge over bleak and dreary mountains, on a most wretched path, where we were sometimes obliged to alight and lead our mules down steep declivities covered with loose stones. With considerable difficulty, we at length found a village, called El Kanna, where, also, after some searching, we procured a lodging-room. Again we crossed the fertile plain of Cœle-Syria, though, of course, in a different direction from that formerly pursued. At Kerrok, the tomb of the patriarch Noah was pointed out to us! We were obliged to enter the mosque in which this sepulchre is said to be situated, with uncovered feet, in token of the sanctity of the place. (See Exodus iii. 5.) I could not help thinking, what pigmies of men we must be in these degenerate days; for Noah's tomb is forty-eight feet long, and even then, his legs were bent down, so that the mosque might contain his whole body! At Zahle, we parted company with much regret; my companion,



now completely convalescent, being about to cross Lebanon to Beirout; and myself returning through the valley, in order to regain the northern route from Damascus to Tripoli.

Next morning I experienced that singular accident of sleeping on horseback. Every effort that I made to rouse myself was in vain. No sense of danger could awake me from this lethargy of slumber; nor did walking or talking alter the circumstances of the case; for sleep must be yielded to, before the stupor would pass off. It is one of the most singular sensations that I ever experienced; and, upon close examination, I am led to conclude that it is caused by the strong effects of the sun and atmosphere upon the brain and nervous system. That it is a temporary prostration of nervous power, is quite evident from the incapacity of being roused to exertion even by a sense of imminent danger; and it appears to be somewhat analogous to the benumbing effects of intense cold upon the human frame, when the unfortunate traveller lays himself down to sleep in the snow, though he knows that it must prove the sleep of death.

At length we reached Baalbec, or the remains of ancient Hieropolis; the extensive ruins of which are amongst the most majestic that remain to modern times. As the convent was full of strangers, I procured a room in an adjoining cottage, where I gave myself up for some time to a deep sleep, resembling a trance, by which I was entirely relieved from the stupor above mentioned. Several minor ruins present

themselves to the traveller before entering the town ; amongst which is a beautiful little temple that was dedicated to the sun. A few wretched huts are all that can now be seen of the habitations of men ; but the splendid remains of sacred edifices tower to the skies. The great temple especially is magnificent in ruins ; and one is tempted to exclaim, " What human art or power could raise so huge and elegant a structure ? " Its lofty columns, its rich carving, its vast stones, (some of them measuring more than sixty feet by twelve,) and its beauteous symmetry, fill the mind with real wonder ; and justly entitle it to rank first amongst the antiquities of the east ; if the history of the noble and unfortunate Zenobia do not cast a greater interest over the desert ruins of her once splendid Palmyra. Another adjoining temple, with many fine columns of different-coloured granites and of porphyry, had been converted into a mosque ; and here I found a venerable Arab engaged in private devotion, apparently over-awed by the solemn loneliness of the place. Other buildings have shared a similar fate. Their columns and carved work bespeak an origin corresponding with the date of the grand temple ; but Mahometan hands have subsequently turned them into mosques ; and now the ruined fabrics of heathen and Mahometan worship are found mingling together. A beautiful semicircular temple attracts peculiar attention, by the fineness of its symmetry and the richness of its ornaments ; whilst broken columns and capitals are scattered in profusion around. Here are no tinselled

structures of modern workmanship to take away the striking effects of desolation that has been produced by earthquakes and the lapse of time; but the little huts of the poor peasants of Baalbec rather increase the melancholy interest with which we tread amongst the wrecks of the once far-famed Heliopolis. We too shall follow; and this busy, bustling generation shall soon be more deeply laid than the still noble ruins of "the City of the Sun."

Upon leaving this interesting scene of desolation, we again crossed the plain of Cœle-Syria, and proceeded to ascend the mountains. Here I was seized with another fit of sleeping upon horseback; and, after having in vain endeavoured to shake it off, I gave way for a short season to the unconquerable propensity, and thus dissolved its spell. A dreary dell, a suitable habitation for wild beasts, was next traversed; and then, by a winding path, we ascended the face of one of the highest mountains of Lebanon. We passed over a little snow, (though now in July,) which capped its summit; and had thence proceeded but a few yards, when a new world seemed to burst upon our view. The cedars of Lebanon were at our feet, the waters of the Kadisha dashed tumultuously through a chasm of the mountains, the sea appeared in the distance, and many snow-capped cliffs around us reared their towering heads to mingle with the clouds. It was sunset; and that glorious orb of day seemed to dip into the Mediterranean, with a brilliancy that added much to the splendour of the scene. We quickly descended to the illustrious

cedars, which occupy a space of ground about three quarters of a mile in circumference. Their average size seems to be about two or three feet in diameter, though some are considerably larger. They are very straight, and taper towards the summit; but their branches are horizontally inclined, and are plentifully covered with a dark-green foliage, like that of pines.

My muleteer wished to sleep under the cedars, since night was rapidly approaching. But the situation seemed to be so bleak and unwholesome that I refused to stop; and we therefore pushed forwards, down a most frightful road, to the romantically situated village of Bshirrai. Our path was really so steep that I thought the mules must have tumbled headlong; for at one place we had to scramble down some rocks, and how the beasts managed to follow us, I cannot tell. But I understand that a better road is not constructed, lest it should afford some facilities for an enemy to take them by surprise; a piece of policy truly Mahometan. We had scarcely unpacked our little baggage in a store-room, which the sheik had allotted us for a lodging, when I received a message that an Englishman was very ill in the village, and desired to see me. On repairing to his room, I found Dr. —, who had come to Syria on a missionary expedition, and who had been here seized with a fever, in consequence of having slept under the cedars of Lebanon. They had heard that an English surgeon was travelling this way, and had mistaken me for him; the real person having passed on the preceding day to the next village,

called Ehden. Having, however, done our best with such medicines as we had between us, and having, by the divine blessing, succeeded in gaining an intermission on the following morning, by which all immediate danger was removed, I rode on to Ehden, and informed the surgeon, who immediately went back to visit the invalid. A law of kindness has been graciously infused into our hearts by the all-wise Creator, which ever manifests itself in sympathy for the distressed, when selfishness, or habit, or gloomy superstition has not hardened the soul against the claims of humanity. How apparent is this amongst strangers in a foreign land ! For in such a case, every one feels his own helplessness, should he be placed in similar circumstances of distress ; and he is, therefore, more keenly alive to the necessities of his neighbour. Hence I have found, that persons who might perhaps have heard of the sickness of a fellow-countryman without the least emotion in England, are willing to make considerable personal sacrifices to befriend him abroad. How merciful is such a provision to the helpless stranger ! And should we not always experience the same kindly feelings at home ? And is it not an unnatural state of society, or a wilful hardness of heart, that too often robs us of our native sensibilities ?

Ehden is situated in a healthy part of the country, and forms a delightful retreat amongst the mountains during the scorching heat of summer, which is very oppressive in the plains. Here we found several

Englishmen with the consul of Beirout, who was living for a short time in the castle of the sheik, whose family were under great personal obligations to him. Our consul had always befriended the American missionaries, and in his house they performed divine worship every sabbath; but he was now in a declining state of health. About two miles from this place is a convent, called Mar Antonius, famous for the grandeur of the scenery with which it is surrounded. It lies in a deep dell on the banks of the roaring Kadisha. Two of us set off on foot to visit its beauties; but after descending for an hour, and then seeming to be only half-way down the deep ravine, I proceeded no farther, contenting myself with the stupendous scenery already witnessed. My companion descended for another quarter of an hour, but he also returned without approaching the bottom.

After being hospitably entertained at Ehden, where the sheik and his sons considered it a pleasure to wait upon us in person, we descended Lebanon towards Tripoli, by a very irksome route, until we reached the delightful plain in which this town is situated, surrounded by numerous villages. We put up at a sort of inn, which had till lately been a convent; and I here obtained the no small luxury of a comfortable bed; a luxury which I enjoyed for two successive nights, as we rested here during the sabbath.

The inhabitants of Tripoli are chiefly Mahometans, of a most discontented and ferocious disposition. An

idea of the indolence of these eastern people may be formed from the following trivial circumstance. The street in which our inn was situated is very narrow, having a middle path for horses, of little more than a foot in width, and a raised pavement on each side, of about the same dimensions. A drain runs under the middle part, and, one of its covering stones being removed, a hole was formed of a very dangerous character; since any animal stepping into it would, in all probability, have broken its legs. Yet nobody thought of mending such a place, by the simple process of laying another stone over the hole! Our horses, therefore, were obliged to mount up on one side of the pavement, and after passing the dangerous spot, to descend upon the other. I asked how long it had been in this condition. "O, a long time," was the reply; "I don't know how long." "And why is not a stone put there?" said I. "O, it would be very well to do so; but nobody thinks of being at so much trouble."

Journeying along the sea-coast, we passed the night under a shady tree, a little beyond Gebail, the ancient Byblus; and at Nahr el Kelb, we viewed some magnificent scenery, formed by the flowing of the river through a break in the mountains. We were afterwards once more safely housed at Beirout, where the missionaries' dwelling again received a poor wanderer, bewildered in this dark world, ignorant of what to do or to think, and only looking with satisfaction to the pilgrim's eternal home, where a nobler rest remains for the people of God.

When about to return to Alexandria, news reached us that the plague had broken out in that city. Some said to me, "You had better stay here;" but the path of duty has ever been in my estimation the way of safety. And why should I care about danger and death? For they were both perfectly indifferent to one who trusted an all-watchful Providence, and whose brightest hopes were fixed upon those glorious realms that are beyond the grave.

Embarking on the 23d of July, in a small Italian brig, we sailed for Egypt. Such a tub of a vessel, and such a worthless crew, I never before saw. As usual, they steered wrong, and brought us down upon the eastern instead of the western side of the Delta; so that we were three weeks in beating round this short distance. And here was a beginning of future woes. For, as the ladies occupied the little cabin, when the weather would not permit of their sleeping on deck, I was obliged to spend day and night above-board. But the dews were very heavy, and the weather was sometimes rough and stormy; in consequence of which, I was attacked with violent rheumatic pains in my limbs. Sometimes I could not rise by myself in the morning, but was obliged to be lifted upon a chair; nor could I then put my foot to the ground, till the sun had communicated a little warmth to the atmosphere. Upon arriving at Alexandria, we were told that the plague had actually broken out, or that, at least, some very suspicious cases had occurred, about which, the doctors (so called) could not agree; and that



we must, therefore, perform a long quarantine. What nonsense and cruelty! We had come from a fine port of Syria, with a clean bill of health, and had been three weeks at sea; and yet we were condemned to perform quarantine in a port declared to be infected with plague. Ibrahim Pasha had arrived with his army on the preceding week, without adopting any such precautionary measures. But he had, doubtlessly, now established a quarantine from political reasons, in order to prevent much intercourse between Syria and Egypt; and the Frank authorities backed him in his schemes. The period of quarantine may here be shortened by going through the *Spoglio*. In this ordeal, the voyager strips off his clothes, (whence its name,) which are taken and smoked; and, having washed himself in a warm bath, he puts on other vestments, sent from the shore. By this operation, after a week's close imprisonment, for which he pays a decent sum of money, he is allowed to go free. But as the castle in which I was thus confined is situated in the sea, and is, moreover, very damp and uncomfortable, the rheumatism which had seized me during the voyage was thereby confirmed.

Upon my release, I immediately determined to visit Upper Egypt, to see if I could do any good amongst the Coptic population of those districts. A new persecution was meanwhile commenced by some young sparks of Englishmen whom I had never seen; but they were haters of all religion, and that was reason sufficient for their harassing a Christian minis-

ter. It is thus that I have been troubled by some of my fellow-countrymen ever since I arrived in Egypt. There were only two courses open for me to pursue respecting their society; the one was, to shun it altogether; and the other, to join in their vain or wicked company, thus becoming a tacit approver, if not a participator, in their vices. I chose the former method, and immediately incurred their hatred and obloquy. One of the consuls, who is a complete courtier, once took me to task for the scandal that had been raised against me. I told him that it was not my fault, and that I was therefore very indifferent about the matter. "But you find fault with the people for not going to church on Sunday." "Of course," I replied, "I do; and it is my part to remind them of their duty, whether they will perform it or not; and when they have fitted up a place for public worship, the least they can do for the minister is to attend upon the service." "But," said he, "you ought not to interfere with other people's religion;" (that was impossible, for they had none to interfere with;) "to tell me that I ought to go to church, would be the very reason why I would not go. Indeed, Mr. Macbrair, you ought to be quiet, and let every one take his own way." "Sir," I rejoined, "I should not then be doing my duty; it was not for this purpose that I was sent to Egypt." Ah! thought I, will he prate in this manner, when we stand together before the judgment-seat of God? Will he then think that I was wrong in trying to save the people's souls?

Nobody now crossed the threshold of my door, except my Arabic teacher, who came only when he pleased; nor could I find another to fill his place. However, I procured a little farther insight into the above matter, from a conversation held with a gentleman in the house of Mr. G. He began with declaring, "I am very sorry for you, Mr. Macbair, for the very unpleasant situation in which you are placed." "If your sorrow were very deep, it would exert itself in *your* taking his part," was the reply of one of the ladies. "But the whole town is against him; he has got more ill-will in a few weeks, than any body else has got in as many years." I answered, that "it was a great pity, as I was not aware of having merited it by a single unkind word or action to any person; but that it was I who had been injured by falsehood and calumny that were easily believed against a missionary." "O, you have not injured any body; but you tell the people that they are sinners, and ought to go to church: you ought to let them alone, and leave every one to think for himself." Upon this, I intimated, that I was not aware of having uncourtously broached the doctrine of universal depravity; or of having officiously intruded it into company; but that I had certainly preached it from the pulpit, and might also have mentioned it in private conversation, though they had not afforded me many opportunities of so doing. "O, it is from the pulpit, I mean. There is nothing against you in private; but a person will not bear to hear himself called a sinner." I told him that, nevertheless, such was the fact, whe-

ther they would bear it or not; that if people were displeased with me for so preaching, I could not help it; and as to leaving them alone in their sins and danger, that was impossible, whilst my voice could reach them: "I came here on purpose to turn the world upside down." "Then you have succeeded," said he, "in turning it against yourself." "The English here," I rejoined, "call themselves Christians, and what title have they for so doing? Who practises the commonest duties of a Christian? Or how many believe in the doctrines of Christianity?" "What do you mean by those doctrines?" asked the gentleman. "For instance, the articles of the church of England, how many of you believe in them?" "O, scarcely any body," was his acknowledgment. "That is the truth," I answered; "you disbelieve the divinity of our Saviour, the divine authority of the scriptures, and even a future judgment, and a heaven and hell; and yet you call yourselves Christians, and are, forsooth, indignant at being termed sinners." After a little more conversation, he promised to give the Bible a fair reading; but I never learned if he fulfilled his promise, or what were his after-opinions upon the subject. No wonder that such persons were opposed to me and my work, which were always identified with one another! Indeed, it would have been a wonder, had they been upon my side.

All being ready for my departure, I sent the key of the chapel to the British consul, along with a letter, stating, that as the English residents did not think fit to attend the place of worship which had

been fitted up at their expense, I now restored the property to him as their representative, since I did not care to pay the rent of a building that was of no present use to any body; and that the rent was paid in advance to such a date, by which period he might probably learn the wishes of the English respecting the disposal of the furniture and fittings. It was thus that I “shook the dust of my feet against them,” as a testimony registered in heaven for the great day of judgment. It may be supposed that I left Alexandria without any personal regret; nor even was there wanting a certain gratification in doffing my European dress, and assuming the eastern costume, which I resolved to wear during my peregrinations in the Saïd or Upper Country. For the natives have great objections to some parts of our clothing, particularly to our hat and trowsers, the tightness of which latter they deem to be highly indelicate. Nor can they endure the sight of whiskers, unless in company with a beard and mustachios; though the last of these can be worn alone, as is the case in the *nasam* or soldier’s garb,—a garb little respected by religious Musselmen, or by the inhabitants of the east. I still, however, retained my rights as an Englishman,—rights which are far superior to those of the highest Egyptian subject under Mohammed’s government, by procuring a firman, and by having the union jack flying from the stern of my *cangier*; whilst my blue spectacles and fair complexion at once proclaimed a European extraction.

But what, it may be asked, became of poor Jeru-

salem? Before I left Syria, I saw letters from that devoted city, giving a sad account of the afflictions which the judgments of God had laid upon her, and which proved the reality of the reports to which I have already adverted. After the news of Ibrahim's approach had caused the mountaineers to retire, and he had consequently retaken possession of the city, he proceeded to push his conquests towards the east, that he might entirely subdue the insurrectionists. But here they rallied; and, having driven him back, they hemmed him in upon all sides. Ibrahim is said to have never been in greater danger of ruin than upon this occasion; whereupon he made peace with his enemies almost upon their own terms, by agreeing to give up those obnoxious measures which had caused the war; and he then retired to Jaffa. But this treaty was soon shamefully violated; for Mohammed Ali having arrived in Syria with a reinforcement of troops, declared the treaty to be void, as it had never obtained his concurrence; and Ibrahim having secured the plains, then attacked the scattered peasantry, who looked not for such perfidy, and stripped them of their arms. Meanwhile the rest of the country was preserved by a stratagem of the wily pasha; for he sent messengers to the different towns and cities, ordering the governors to celebrate a victory, when a defeat had actually been sustained. The populace, being overawed by this reputed success, were kept in quiet subjection, until Ibrahim really gained the mastery, when they durst not attempt any thing new.

Had the Druses at this time joined the insurgents,

Mohammed's possession of Syria had been at an end. These are a semi-Mahometan people, inhabiting some of the mountainous districts. They had suffered much during the war with Turkey, and their aged chief was now little inclined to mix in new tumults. But none can understand all the wiles of the Egyptian pasha, or what use he makes of gold as well as of iron. His policy in Syria seems partly to consist of keeping up a constant jealousy between the different sects; for which purpose he has raised the privileges of the Christian population, and gained them over to his own interests. Thus, while Mahometans, Druses, and Christians are watching over each other with jealous distrust, the wily pasha masters them all. He is enabled to do so more effectually, on account of the difficulty of communicating intelligence in a country devoid of regular posts; where his own messengers, however, spread such reports as he pleases, in order to forward his own plans or frustrate the designs of his foes.

Whilst I was in the American missionaries' house, a tall fellow from the mountains, covered with arms, came to consult them about arranging a plan for subduing the patriarch of the Maronites by force of arms! For this dignitary was violently opposed to the mission, and seems also to have incurred the hatred of this mountaineer and his friends.

## CHAPTER V.

*Asiatic Costume—The Boat's Crew—Mahometan Fits of Devotion  
—A Nubian—Visits to the Copts—Benesouif—Minié—Melawé  
—Manfalout—Siout—Aboutig—A Slave-boat—Akmin—Girgé  
—Kené—Negadé—Luxor—Thebes—Mahometan Superstitions  
—Ploughing—Ruinous Measures of the Pasha.*

OCTOBER 27th. Having formerly given a description of the *cangiers* that are used upon the Nile, which may be called the high-road of Egypt, I must now describe my own appearance when arrayed in eastern costume. My garb was that of an *effendi*, or gentleman, resembling the dress of the Syrian sheiks and gentry. It consisted of the following articles: First, a fine linen shirt, made very wide, with large loose sleeves, having no collar or wristbands, and without any fastening at the neck or wrists. Next, a large pair of white trowsers or drawers, made of fine cotton cloth, descending to the ancles, but not intended to be seen; which are supported by being drawn round the waist with a linen band tied in front. A slight waistcoat of white cotton is next buttoned up to the neck, where it has a small collar to defend the robe from being soiled by perspiration; but the upper part of the neck is kept uncovered. Over these is a gown or loose robe, made of strong silk of a striped hue, folding over in front, and having long loose sleeves, with flaps to pro-



tect the hands from the rays of the sun. This robe reaches to the feet, covering all the previous articles of raiment, and is fastened at the neck by a small collar furnished with hooks and eyes. The folds of this garment are kept in their proper place by the sash, which is one of the most handsome parts of the apparel. It is made of a strong and variegated silk, of great length and considerable breadth, and being neatly folded up, (which it requires a little expertness to do well,) is then rolled several times round the loins, and tied at the left side; the ends, which are finely variegated, being left to hang down. The method of putting on the sash is singular. A servant holds one end at the distance of its full length, and keeps it drawn tightly, always remaining in the same spot. The master takes the other end, and applying it to his body, turns himself round until he arrives at the servant's station, when the whole is then secured with a knot. This article of clothing is not only ornamental, but also highly useful, in keeping the bowels from being affected by so variable a temperature as is frequently experienced in the east. For in some parts of the year, when the heat is intense during the day, the nights are very chilly, or even cold; so that the thermometer sometimes varies 40° within twenty-four hours. The outer garment is a cloth cloak, (mine was of a deep crimson colour,) rather short and open in front, having also short loose sleeves, and without a collar or any fastening at the neck. This, therefore, only conceals the back part of the sash and robe, leaving the latter also visible in the extremity of its

skirts and sleeves. The cloak adds much to the elegance of the dress, by relieving the sameness of the robe, as well as by the gracefulness of its own flowing drapery ; but, being quite loose, it is frequently thrown aside in *dishabille*, when a braided white jacket is sometimes worn in its stead.

This description of an eastern dress will serve to explain those texts of holy writ where a person is said to "take off his garments," "lay aside his garments," "uncover himself," &c. The last expression derives more force from the practice of eastern people in sitting cross-legged, with their feet under their robes, which is regarded as a sign of refined decency. As the sash also is frequently loosened during a sitting or reclining posture, and drawn tighter when activity is required ; we see the propriety of such expressions as, "Gird up the loins of your mind," &c., as indicative of laying aside sloth and inactivity, and applying ourselves to labour and exertion. The easterns seldom use stockings, but an under slipper is always worn by the gentry, made of fine morocco leather, usually yellow, without soles, and fitting close to the feet. It is not regarded as a shoe, nor is it taken off as such. The outer shoe, or slipper, is made of strong red leather, and is worn slip-shod, so as to be put off or on without any trouble, or the necessity of stooping down to employ the hand. These slippers are left at the door of any apartment that is spread with carpets or matting, and are not kept on in the presence of a superior. Servants in the east no more dare to wait upon their masters with their feet covered, than they do

in the west whilst wearing their hats. The head is closely shaven,—a precaution necessary for other reasons than those of custom and coolness; whilst the beard, mustachios, and whiskers are allowed to grow. Upon the bald pate, a small linen cap is worn, fitting tightly to the crown. This is used for the sake of comfort and cleanliness, as it absorbs the perspiration; and it is therefore frequently changed. Over this cap comes the *tarboosh*, or thick woollen cap, of a red colour, with a black tassel; round which the turban is gracefully rolled, so as to shade the upper part of the face from the sun's rays. It might hence be thought that the head is kept very warm; but the contrary is the case. I felt the eastern head-dress to be much cooler than a European hat, when out of doors; as it effectually excludes the direct heat of the sun, and thus also secures from the danger of a stroke of his beams, which frequently befalls Europeans in their native costume. In the folds of my girdle, I wore the scribes' brass ink and pen-holder, instead of the pistols and dagger used by others.

One important appendage yet remains to be mentioned—the tobacco-pipe. I never liked smoking, but was here compelled to adopt it to a certain extent for courtesy's sake. To refuse a pipe when handed to you, or not to offer one to a visitor, is in Egypt regarded as a mark of enmity or pride. I therefore furnished myself with a couple of these tokens of peace. The shaft is several feet in length, the best being made of cherry-wood; and it is sometimes covered with silk and other ornaments. The mouth-piece is

usually of amber, but inferior ones are made of ivory ; whilst the pashas and nobles have them studded with gems or brilliants. A red-clay cup in ordinary cases holds the tobacco, and when in use rests upon the ground ; for which purpose, the bottom is flattened. But the rich have many different methods of inhaling the fumes of tobacco, through water, &c., according to their fancy and liking.

At Cairo I hired a *cangier* of small dimensions, that it might be more easily dragged in case of contrary winds, and might require fewer men to ply the oars. The crew were four in number besides the *rais* ; and they behaved pretty well, considering that they were Arabs. They made no pretensions to religion ; which was a great comfort to me, as they were thus devoid of that fierce spirit of bigotry which is so conspicuous in the more devout. Besides these, I had with me two servants. One of them was a lad, who owed to me all his comforts in life ; for I had taken him from the streets and introduced him into my service. He was now active and laborious, and had not yet forgotten his benefactor. But he was rude and rough, and apt to be taken with fits of Mahometan devotion, though he never prayed or fasted upon other occasions. In these fits of excitement, the devotees form themselves into a circle ; when one of them commences the medley with a short religious ejaculation, to which the others respond in chorus. They soon begin to grow warm, they leap and bend their bodies, they writhe themselves and toss their heads most madly, till they have well nigh lost all sensibility, which is esteemed

the height of fervent devotion ; they grow louder and fiercer, leaping and dancing in the wildest manner, as the priests of Baal did in the days of yore ; and then ceasing their chant, they inflex themselves with all their might, and groan awfully in chorus, as if every muscle and blood-vessel would be rent by the shock. When nature is quite exhausted with this exertion, a dead silence ensues : the whole procedure leaving, upon the mind of a rational spectator, the most indescribable feelings of horror, amazement, and pity. The minds of the worshippers, however, seem to be but little impressed with such energetic devotions ; as they return with returning strength to the singing of lewd songs, or the pursuit of maddening crimes. My other servant, Ali, was hired for the special purpose of attending me in missionary excursions, as he had been thus employed on a former occasion. He was a Nubian by birth, tall and slender, black in his complexion, attached to the service of Europeans, of no religious pretension or practice, and withal a confirmed liar and cheat. But these latter are trifling matters with an Arab, who in Egypt never speaks the truth if he can do otherwise. For instance : shortly after commencing our journey, we were stopped by contrary winds at a place where some other boats were also halting. Ali began playing a game with sticks, something like quarter-staff ; in doing which, he received a blow under the eye, which drew blood, and disfigured his face. I witnessed the whole transaction through the Venetian blinds of my cabin, and was about fetching some plaster or lint wherewith to bind up his wound,

when I observed him studiously keeping away and eyeing the *cangier* very studiously. Wishing to find out his reason for so doing, I said nothing at the time, and did not call him for the rest of the day. Next morning, I ordered Sayd to buy some bread at a neighbouring village; when Ali went in his stead, and came back to me with his wounded eye bound round with a kerchief. He then began warning me against going on shore, and declaimed against the wickedness of the peasants; assuring me, that one of them had endeavoured to take the provisions from him, and, upon his offering resistance, had struck him with a stone on the face. He then uncovered his eye, and showed me the identical wound that he had received in sport on the preceding day. Thereupon I told him that such a tale would not do for me, as I knew all about the business. He was much chagrined at this discovery; for his tale had been carefully concocted in order to conceal the truth, and also to show his zeal in my service. Yet in the awkward apology which he made, he did not seem to consider the falsity of his statements as bringing upon him any disgrace.

At Cairo I had supplied myself with a number of Bibles, Testaments, and separate portions of scripture, such as the books of Moses, the Psalms, Gospels, and Epistles, both in the Arabic and Coptic languages. The Church missionaries also furnished me with some other Arabic publications, and with several thousands of tracts. But these are written in the Syrian dialect, so that they contain many words which a common Egyptian does not understand, and modes of phrase-

ology with which he is not conversant ; though good readers can of course comprehend them. But as these were the only ones that I could procure, I resolved to use them to the best advantage.

My method of procedure was as follows. Upon arriving at a town which contained a Coptic population, I sent Ali with two or three books, to show them to any Copts that he might meet in the streets or at the door of their shops, and to inform them an English priest would be glad to see them at his boat. Some of them usually repaired thither, in order to buy, or beg, or gratify their curiosity. Missionaries who have formerly travelled this way, have sometimes given away books indiscriminately, which I think to be a very bad practice, as it spoils the market for their successors ; since a Copt will beg or bargain for hours, if he thinks to save a halfpenny by so doing. I had resolved, therefore, to give away no books, except tracts, as presents ; but I fixed a very low price, which might be within the reach of all those that could do much in the way of reading. When visitors came to see me at the *cangier*, they found me sitting in eastern style, at my cabin-door. The better sort generally seated themselves next to me ; whereupon coffee was served in small cups, and a pipe presented to the spokesman. Meanwhile we talked about the books. They usually began by praising the strength of their binding, and the neatness with which the volumes were finished off. I told them that the inside was as good as the outside, and asked them if they could read. Upon being answered in the affirmative, I

requested them to let me hear their method of pronunciation; and turning to some important chapter, such as John iii., I handed them the book. Two or three having found the same place in different copies, one of them began to read aloud; during which, I ever and anon interrupted him in order to ask the meaning of particular words, or to inquire what they understood by certain phrases. They generally pleaded ignorance upon the subject, and desired my interpretation of the passage; when explanations and conversations necessarily ensued; and in this manner I cheated the Copts into the hearing of a lecture, if they would not have listened to a sermon. When they had decided about any purchases that they wished to make, I asked concerning their schools, promising a tract to all the children that could read; and upon being conducted to these miserable houses of instruction, I performed my promise to the children, and afterwards distributed tracts to the grown-up people. The following are the principal places which I thus visited, with my remarks made upon them at the time: and I shall give the English manner of pronouncing the proper names, in addition to the usually received French method of orthography.

Benesouif (Benesooif) is a small town, only worthy of particular notice as being a key to the province of the Fayoum (Faioom). This tract of country is full of Copts; and I fully intended to have visited it, but was prevented by the rising of the Nile, whose waters then covered all the lower lands. It was the second week in November.



Minié (Miniay) is the first important place on the river in a missionary point of view. They say that it contains a hundred Coptic families, one church, and two schools. As I went into the town, I met the scholars returning from their houses of instruction, and gave them some tracts. One boy could read tolerably well, and two others indifferently; so that I formed no very high opinion of the education which they receive. Several of their parents now joined me; and I conducted them to my boat, where a small party assembled to look over the books. After hearing my exposition of John iii., they bought one Testament and stole another; but I hope that the thief would find some passage which forbids stealing, that so even pilfered property may prove of spiritual benefit by leading to genuine repentance. Next morning two or three came for medical advice, when they also received spiritual counsel and a few tracts.

Melawé (Melouay) is a small place, nearly wholly Coptic; but we passed it during the night, whilst sailing with a fair wind, without my being aware of the circumstance.

Manfalout (Manfaloot) is a large town. It is suffering considerably from the encroachments of the Nile, which has carried away part of the bank, and overthrown many houses; whilst other dwellings are now in a tottering condition, and are therefore deserted by their inhabitants. The schools here contain from sixty to a hundred boys; and I gave tracts as usual to those of them that could read a little. I had no visitors during the day; but towards evening, the

*kumus* (a church dignitary inferior to a bishop) came with several friends to look at the books. He expressed himself as being highly pleased with them, and begged a Bible for the use of the church. With this request I might perhaps have complied in another place; but judging from the handsome dress and appearance of these visitors that they could well afford to purchase many volumes, were they so inclined, especially at the trifling price for which they were offered, I declined to part with any gratuitously. After a little talk, the *kumus* and his followers retired; and I also sailed in the evening.

Siout (Seeoot) is the capital of Upper Egypt, situated at about a mile's distance from the river. It is approached by a raised and winding road, through fields finely watered and abounding with fruits. The town is well-built for Egypt, many of the houses being constructed of burned instead of baked bricks. We immediately went to the schools, of which there are five, each containing from fifty to seventy scholars, with the exception of one which is considerably smaller. We visited four of them, and gave tracts to the scholars, in hopes of their reaching the notice of their parents and relatives. The desire for books was immense, and I was completely thronged in one place, where the master in vain attempted to keep order. But I have no idea that this proceeded from a love of truth or a wish for spiritual knowledge; since some of the most urgent suitors could not read at all; and I question if more than a few of the whole number could understand the tracts. I doubt not that the desire

proceeded partly from a mere love of possession, so universal amongst the Arabs, who are covetous in the extreme; and partly from a desire of learning to read by means of these papers in preference to their slates. They said that there were about two thousand Copts, one church, and fifteen priests, in Siout; but they have other churches in the neighbouring mountains. Next morning I sent my servant with copies of the scripture for sale; but it is too large a town for a short missionary visit, and is inconveniently situated so far from the river, where a missionary's boat is his best hall of audience.

Aboutig (Abooteeg) is a poor place, at a short distance from the Nile, built in part of half-burned bricks. It appears to be almost deserted; for a great number of the houses are uninhabited and falling into decay. Such are the blessings of Mohammed Ali's reign! Government has just been making a forced levy of all the men that they can lay hands upon; and I saw droves of young fellows pinioned together by their necks, and draughted off from Siout and its neighbourhood. The inhabitants of Aboutig appear to be very poor and wretched, though it was once a flourishing town. The angel of destruction may again bless Mohammed Ali! There are two or three hundred Copts in this place, having two schools, one church, and four priests. They had a bishop, who is now dead; but no successor has been appointed, on account of the supervening poverty of the people. One of the schools contained sixty, the other thirty-five boys, whom we visited and spoke with according

to my custom. A priest came amongst others, and requested me to give him a large book. Ali explained that the large volumes were for sale, and that the tracts were given gratuitously. "What, a priest pay money!" said he, returning the tract offered him with apparent indignation. "And would you expect a priest to give books for nothing?" said I. He then pretended to go away, but speedily returned to make a fresh request; and a second time departed, after seeming to bless two of the people who knelt before him for that purpose. But all this manœuvring was lost upon me. He came a third time, when I asked him if he had not a Testament. He replied that he had, but that he wanted a large book. I told him that one was sufficient; for that our Bibles were all the same, and had no difference of reading. Yet he was not pacified; nor did I care that he should be, since his appearance and behaviour were any thing but priestly. Some Copts accompanied me to the *cangier*, and bought a few Bibles, with two copies of the Pilgrim's Progress; which sale would doubtless have been lost, had I given away a single volume. The schoolmasters here were not blind, as is usually the case.

Close astern was a large boat containing forty-one slaves: they were women and children, brought from Sennaar for the market of Cairo. These poor creatures are mostly taken in a wholesale manner; a village being surrounded, stormed, and plundered of its helpless inhabitants. Poor creatures! yet if they fall into the hand of the better class of Turks, they

may be well treated ; that is to say, as animals are well kept, for the pleasure of their masters. Slavery in this part of the world exhibits fewer outward horrors than have been experienced in the West Indies ; for in the former case, bondage is most absolute, and the slaves know of no law but the pleasure of their master. When they unreservedly submit to his will, they are probably treated with kindness ; for the Turk does not use the lash from the mere pleasure of flogging ; though we know not what passes in the interior of an eastern harem. How can a human being stoop to such awful degradation as to think herself made to eat, and sleep, and minister to the desires of a ruthless lord ? I fear that most of the women in the east enter eternity like brutes, without knowledge, never having made any preparation for a future destiny, or perhaps spent one serious thought upon the subject. "They have no souls," say the vulgar ; and being educated in this doctrine, it is scarcely surprising that they should act in accordance with such a sentiment.

Akmin (Akmeen) is rather a large town ; and the heaps of rubbish with which it is surrounded, declare that it was once still larger. When we arrived here, it was nearly sunset ; and as I went into one of the schools, I found sixteen boys repeating prayers in a very irreverent manner. The master, who is also a priest, but blind, said that there were forty scholars, the rest having retired when their day's studies had been completed. There are three other schools in Akmin ; which circumstance betokens

a considerable Coptic population. They told me, that there was one church, ten priests, and six hundred families of Christians; but this is an exaggeration. I was giving tracts to the children, when a large number of persons collected, and I began to distribute to them also. But the big children did not behave so well as the little ones; and I was sadly pestered until my bundle was finished. The priest wished to know if I had any large books; when I told him that I had "for money." He then wished to treat me with coffee; but suspecting that he wanted thus to coax me out of a Bible, I declined his proffered kindness, under the plea of its now being sunset. I then proceeded to the boat, with a large retinue of followers, some of whom purchased Testaments.

Girgé (Girjay) was formerly the capital of Upper Egypt; which honour is now transferred to Siout. But the Coptic bishop of this place still makes an attempt at courtly style. When I called upon him, I was introduced by a succession of priests into his presence; when I found him lying on a carpet in the corner of a mean room. Other carpets were spread around; but the place had every appearance of poverty and decay. I introduced myself by saying, that I was an English priest on a journey, and that I wished to visit the Christians, who were all my brethren. He said, "Well," and ordered coffee. I then produced a Psalter in Arabic and Coptic, and offered to exchange it for any of their books. He professed that he could not understand me; but I

soon perceived that he would not; for the others knew very well what I meant, and tried to explain it to him. Still pretending ignorance, he said, that he did not understand Coptic, for that Arabic was sufficient for him. I replied, that I had Arabic Bibles of all kinds in the boat; but he could understand nothing; and perceiving that my presence was far from being agreeable, I took my leave. Having stated that I wished to see the schools, he replied that he knew nothing about them; so that none of the priests offered to accompany me thither. They are four or five in number; but judging from the one that I visited, I suspect that they are poorly attended.

Kené (Kanay) is famous for the manufacture of a porous earthenware, much used in Egypt for cooling water; but the town is now reduced in its population. It is also noted as the place where pilgrims stop, on their route up the Nile to Mecca. Here they congregate; and hence they traverse the desert to the Red Sea, which they cross over to Arabia, landing at a port not far from Mecca. As the pilgrims are generally persons of dissolute habits, according to the licence of Mahometanism, they seem to have infected this place with vice; for it is certainly more wretched than other towns of similar size and population, considering also its extensive trade in jars. But the latter is probably monopolized by the pasha; in which case, its commerce would not benefit the people, but only feed the great Egyptian horse-leech.

Negadé (Negahday). We arrived here in the

evening, and I consequently detained the boat alongside the town all night. In the morning, as soon as I was dressed, and had performed my usual devotions, I received a visit from a Coptic priest, by name Joseph, who is a great man amongst his fellows in these parts, from his being employed as a scribe by some of the pashas. He entered my cabin and sat down with the utmost familiarity, and began talking of his own greatness and the praises of Englishmen. Whilst sipping a dish of coffee and smoking a pipe, he took up the Arabic Bible, and having looked into it, complained of the smallness of its type. But when I showed him a Testament of the new edition, he expressed his satisfaction therewith, and seemed to covet a copy. I thereupon offered to exchange it for a book of theirs, but he said that they had no books; which was a falsehood. Having finished his first pipe, he asked for another, protesting that it was the only good tobacco that he had tasted for some time, since the native leaf was such stuff that it was not fit to be used. He also asked for wine, saying that there was none in this part of the country; and upon receiving some, he ordered my servant to fetch more. He seemed perfectly at home, and read a few passages of Arabic, in order to show off his skill in reading, which was certainly of the first order. But being soon tired of his company, I was very glad when he rose up to go away; though not well pleased at hearing him threaten my servant with another visit in the afternoon, which I resolved, if possible, to prevent. He was a complete Turk in sensuality and



self-importance; and, at the same time, an accomplished courtier in flattery and adulation. Negadé is entirely a Coptic town; there being only a few Musselmen in one of its suburbs. The population is, perhaps, five hundred souls; having three schools, one church, and seven more in the hills, eighteen priests, and a bishop. The latter was a mild, unassuming man, and came to the boat, where he remained for some time. But I could sell no books here, though I distributed a good many tracts. The inhabitants of this place are better clothed than any other whom I have seen in Upper Egypt. There were but few naked children, and none of the female sex in such a condition; whilst the women and girls were all veiled. They told me that a few of the latter could read, which I proved to be true in one instance, the first of the kind that I have met with in Egypt. Yet the Copts of Negadé wanted that humility and urbanity, which I have observed in towns where the people are poorer and more oppressed.

Luxor is situated amongst part of the ruins of Thebes. Upon my return from visiting these relics of antiquity, I found some Copts waiting for me, and I immediately invited them on board. They were very friendly, and bought some Bibles; and having received tracts and medicines, they retired in order to allow me an opportunity of dining. They afterwards returned with another aged priest, who had a long white beard. We then proceeded to read the scriptures, and talk of the essential doctrines of Christianity. Upon my speaking of the comparative

vanity of this world and its riches, they smiled,—as all Arabs are mad after money. The priest listened very attentively to all my remarks, professed to approve of them, and was the last to go away. There are here about one hundred Copts, who have a school of twenty boys, whom I sent for, and gave tracts to all that could read. Upon asking, if any of their females had learned letters, I was answered in the affirmative.

Ruins of Thebes. Thebes (probably the No Ammon of scripture) possesses a peculiar interest, and justified my spending a short time in contemplating its stupendous ruins. The plain in which they are situated is extensive; the chief remains lying in four different places, in the neighbourhood of four modern villages. These are Gornou and Medinet Abu, with Deir, a convent, on the west side of the Nile; and Carnac and Luxor, on the east. I first visited the catacombs, which are situated in the mountains above Gornou. The principal ones, called the Sepulchres of the Kings, are hewn out of solid rock, which is embellished with innumerable hieroglyphics and figures, portraying the arts and manners of ancient Egypt, with various objects of its degrading idolatry. That which goes by the name of "Belzoni's tomb" is the finest, and contains many chambers, which are also decorated with carvings and paintings. These sepulchres were intended to preserve the remains of the dead inviolable for ever; but they have answered quite a contrary purpose, their mummies being now carried to all parts of the world.

The poorer classes, who were entombed in meaner catacombs, have met with a still more dishonourable fate; for their bones are scattered as manure over the neighbouring lands. I entered one of the smaller tombs, and with some difficulty scrambled over heaps of heads, legs, arms, bodies, and clothes of embalmed Egyptians,—the idea of which was by no means very agreeable; nor did I leave the place unviolated; for I took thence a skull wherewith to ornament my library, as a practical proof of the frailty and blasted schemes of vain humanity. O! could the living owner of that skull have imagined its present destiny, what grief would it have brought to him and his family! On the plain below, are two colossal statues seated in solitary grandeur; whilst another lies prostrate at a little distance, near to the ruins of a temple. One of these figures is the famous Memnon, said to have uttered a voice every day at sun-rise. At Medinet Abu are also many ruins; but the chief part lie on the other side of the river, where, perhaps, the larger portion of the city was situated,—this part forming the suburbs. I crossed over, and viewed both Luxor and Carnac, at the latter of which are the most splendid remains. Yet it is evident, that only the sacred buildings now continue; so that the dwelling-houses must have been constructed of mud or baked bricks, which have been ploughed up with the soil, or covered over with sand. Here are three principal masses of temple-ruins, which present a mournful appearance of fallen greatness; immense piles of large stones, granite and

marbles; innumerable columns of every size, description, and material; sphinxes, standing and sitting, made of stone, granite, and different-coloured marbles; obelisks and pyramids; gateways, cisterns, avenues of sphinxes, &c. The greater part of such ornaments are covered with hieroglyphics, to execute which must have required a labour and patience of no common degree. And all this was done in honour of imaginary deities, of beasts, creeping things, fishes, and vegetables! We ought, perhaps, to learn a lesson from these idolaters, who seem to have been content with mean abodes for their own use, provided they could raise the honour of their gods by costly fabrics.

The other mass of ruins is at Luxor, where the peasants bivouack in some of the old chambers. They are similar to, but fewer than, the former; and perhaps formed the sacred part of the south side of the city. But if the temples were of such magnitude, what must Thebes itself have been in size and population? Yet the glory of No Ammon has passed away; and the mummy carcases of the idolaters, with the temples of their blind superstition, only remain, to teach us to "seek a city which hath foundations, whose builder and maker is God," "a house not made with hands, eternal in the heavens." Then let this body quickly crumble into dust, in sure hope of rising to "glory, and honour, and immortality."

During this excursion on the Nile as far as Thebes, whence I deemed it prudent to return to Cairo, intending to prosecute my researches still farther in another

voyage, I was attentively studying the character of the Egyptians, both Coptic and Mahometan. Nor could I help observing the great indifference manifested by the latter to the concerns of religious duty and practice. My two servants often attracted my notice in the conversations which took place on board the *cangier*. Ali delighted in telling tales of a most marvellous description, to the truth of which he sometimes gravely swore by "God and the prophet." As an example : we were one day talking about wild geese, flocks of which occasionally passed over our heads, when Ali narrated an incident which he affirmed to have happened some years ago. A poor fellow had caught a dozen wild geese, and tied their feet with separate strings ; these again being all joined to one strong cord, which he fastened round his body. But whilst indulging in nature's balmy sleep, his airy captives made a struggle for liberty ; and though unable to disengage themselves from the cruel cords which bound them, they rose upon the wing *en masse*, and carried the man up with them to heaven. Similar absurdities ever formed the theme of Ali's sportive talk. But Sayd was imbued with superstition, and often entered into converse upon the legends of Mahometanism. He used to describe the bridge over which the dead must pass, as being a thousand times narrower than the finest silken thread, so that none could possibly cross the tremendous chasm but those who were assisted by their prophet ; whilst all the rest of mankind would inevitably fall into the fiery gulf beneath. He told how the bodies of the wicked cannot

rest in their graves, but are ever and anon beaten by the tormentor when they attempt to repose. He also believed that the dead feel those injuries that are inflicted upon their mouldering remains. He used to say, that a person who had been robbed of any property on earth, would be avenged by taking its value out of the flesh and members of the thief at the day of judgment; and upon my then asking what would become of the pasha who stole from every body, he replied, that he would be torn into thousands of atoms. He described the efficacy of good works, in so far as that every charitable deed would go to our credit-side of the books of judgment; but that, should a servant or dependant give alms of his master's property, it would be put down to the master's account. He sometimes insisted that every Musselman would be saved if he only kept to his profession, and prayed to the prophet. But at other times, he declared that even Mahometans might perish, if they did not live according to the Koran; and that none could tell the secret of his eternal destiny till he left the present life, and attempted to cross the mysterious bridge.

Whilst Sayd was narrating such legends, attesting their truth by the most solemn oaths, and appearing himself to be wrought up to the keenest sense of their reality, the godless crew listened in silence and trepidation; and even Ali sometimes trembled, and exclaimed with an oath, "Let us go and pray! It is time for us to begin to pray." But his fears were dissipated as quickly as they had been excited;

and I never saw him get so far on the road to repentance, as even to bend his knees in prayer to God.

When I began my voyage, the waters of the Nile had reached their height, and were already subsiding ; so that I had not an opportunity of witnessing the full effects of their inundation. As we continued our voyage, of course the waters were still retreating, thereby gradually leaving the soil uncovered. The land is then speedily dried by the heat of the sun ; so that, if not immediately ploughed, it quickly becomes quite hard. It is therefore instantly broken up, wherever a sufficiency of men and cattle can be found to till the ground. The ordinary plough is a very rustic instrument. Across the necks of two oxen is tied a pole, to the middle of which a thicker one is also attached ; and to this again, a log of wood is fastened, being narrowed a little in the fore-part like a ploughshare. Two sticks affixed to this log form the handles. So rude a utensil is, nevertheless, adequate to the task assigned, when performed in proper time ; for the soil is then quite moist, and its top only requires to be turned over. But when the ground has been allowed to harden, it can only be broken with hatchets or pickaxes. The latter is seldom done, and the unploughed fields are mostly left uncultivated. Should this continue for a series of years, they ultimately amalgamate with the desert, through an accumulation of sand blown upon them from the surrounding wastes. The cultivated land of Egypt has thus greatly diminished, and it can only be

recovered by great labour in mixing and irrigating the soil ; which is not likely to be soon effected, whilst the pasha pursues his present ruinous measures. But thus the prophecies of scripture have been fulfilled ; where “the failing of the waters” is distinctly spoken of, and Egypt’s greatest evils are attributed to the folly of her princes and rulers. (See Isaiah xix. 4—15, &c.)



## CHAPTER VI.

*Second Voyage to Upper Egypt—Mahometan Crew—Effects of a Storm—The Copts of Manfalout—Unhappy Travelling—Inhabitants of Luxor—Personal Sufferings—Savage Conduct of the Crew—Assouan—Elephantina—Syene—Philoë—Cataracts of the Nile—Turkish Justice—Edfou—Esné—The Plague—Mutinous Conduct of the Crew—State of Cairo—The Plague in Alexandria—Personal Difficulties connected with it.*

UPON my return to Grand Cairo, about the middle of December, I learned that the plague was prevailing in Alexandria; that all the Franks were performing quarantine; and that my poor Greek school was scattered. I therefore resolved immediately to return to Upper Egypt, that I might see the towns above Thebes, and revisit those places where I had formerly been received with any marks of friendship. I therefore furnished myself with a new stock of books and tracts, and took with me a lad from the missionaries' school at Cairo; in order that he might read to the people, and interpret my bad Arabic to those with whom I conversed. For I have ever found, that a few words spoken in a barely intelligible manner, are more to be depended upon than the honesty of an Arab interpreter, especially such as Ali, whom I therefore left behind.

Multitudes of pilgrims were now ascending the Nile to Kené on their way to Mecca, as the month of *Rhamadan* was at hand. I therefore found some

difficulty in procuring a *cangier*; but that which I eventually hired was larger and more commodious than my former boat. Yet it thus also required a larger crew, the inconvenience of which I soon experienced. Our company consisted of the *rais* and eight common men, chiefly natives of the Saïd, who are usually more wild and intractable than the inhabitants of the Delta. The *rais* was a portly-looking man, who regarded himself as a person of some consequence. He was very regular in his devotions, always choosing the most conspicuous place for their performance, such as the top of the cabin, or the river's bank, especially when any strangers happened to be near. I found out, however, that he did not understand one word of his prayers, (so called,) which consisted of extracts from the Koran,—a style of Arabic as far above the comprehension of the commonalty, as is Latin above the knowledge of vulgar papists. Besides, these verses did not contain one petition to the throne of mercy, but were a mere enunciation of the dogmas of Mahometanism; so that, I fear, even the devout Musselmen never pray, in the proper acceptation of that term. With a little trouble, I explained to Achmet the meaning of his prayers; and he seemed quite astonished at finding that they contained any sense, having imagined that the mere form of acknowledging God came up to the measure of the divine requirements. I am not, therefore, surprised at any papists or Mahometans becoming infidels, for the generality worship “they know not what.” When religious services are conducted in an

unknown tongue, they differ only in name from the devotion paid to the "unknown gods" of the heathen ; since it matters little whether it be the Deity that is held in ignorance, or his worship that is ignorantly performed. Sayd asked me one day, if God were not *one* : whereupon I endeavoured to explain the Christian creed of the Unity in Trinity ; at which they laughed and mocked. I then showed the absurdities of Mahometanism ; and upon their declaring that Mahomet was a prophet, I told them that he was a liar and a cheat. They asked, where he now is ; and I replied, " In the lowest hell." I inquired, what was the proof of his mission as a prophet ; which, of course, they knew not. I then said, that he made Mahometan converts by the sword ; but that since all men were brethren, and ought to do unto others as they would that others should do unto them, Mahomet's wholesale murders could not be just or right. To this proposition they assented, as they do not seem to look upon their prophet as having been altogether faultless. They said that *Mahometanism would soon come to an end, and all the world become Christian* ; which is a tradition quite current in the east. On other occasions, I endeavoured to show the evil of covetousness, of lies, and of petty thefts ; but here I might as well have spoken to the rocks, since " by these they live." Achmet was once speaking in a vaunting manner of the approaching fast of *Rhamadan*, and of his great sanctity ; when I tried to show the greater necessity of " purity of heart." This he declared to be an

impossibility; but when I explained the similitudes of a good tree bringing forth good fruit, and a good fountain emitting good water, the simplicity and force of such illustrations at once put him to silence. Yet, though I thus reasoned with my crew about religious truth, I formed no hopes of converting them to the faith of Jesus; for they had no sincerity in seeking after God, being passionately addicted to vice, and "loving the wages of iniquity." Though they behaved pretty well during the first two or three days, their native ferocity and insubordination were soon manifested, especially as *Rhamadan* approached. Moslems then look upon themselves to be a very superior order of beings, by reason of their fasting from sunrise to sun-set. Besides, the proverb that "a hungry man is an angry man," is not devoid of cogent truth.

My sorrows began on the 28th of December, through a severe storm that assailed us near Mellawé. Only one or two showers fall in the Saïd during a whole year; and this one unfortunately overtook me in a part of the river where no shelter could be obtained. The rain fell in torrents during a whole night, and the greater part of next day; and though the cabin sustained the wet for a few hours, it at last admitted the water. Aroused by the drops which fell upon my head and bed, I crept into every corner successively, but was finally obliged to abandon myself to my fate, and patiently submit to be drenched. We anxiously waited for morning, but it brought no change of weather; so that we remained comfortless and shivering during the whole of the

next day. In the afternoon, the wind sprang up, and the rain abated. But as we were pushing on to reach Manfalout before night-fall, a sudden blast tore away our largest sail, and the other quickly shared a similar fate; so that it was with difficulty, by the aid of a few rags of canvass, we reached the town,—a boat which passed close by having refused to give us any assistance. There being no inns here, we were obliged to sleep on our damp beds in our wet clothes, the consequences of which I justly dreaded; but exhausted nature insisted upon having repose. As two or three cold and cloudy days followed the storm, we could not get our clothes dried, and rheumatic pains now began to seize all my limbs.

December 31st.—On strolling about the town, I addressed myself to a Copt whom I saw sitting in his shop, and showed him a commendatory letter from their patriarch in Cairo. He reverently kissed it, and having read its contents, he then introduced me to some of his brethren. They conducted me to their church, recently built and very plain, but of which they seemed to be vastly proud. Upon entering, I perceived a large crucifix and a picture of the Virgin affixed to the wall, which the Copts approached, and before which they devoutly knelt. Upon their signifying a wish for me to do likewise, I replied that “I could see very well where I was.” They appeared to be much displeased; but Andrew informed them that “the English worship God alone.” We then went to the bishop’s house, which was a very mean abode. The lower part had formerly served for a

church, and the dwelling above consisted only of a half-covered terrace, where we found his reverence sitting upon a couch on the sunny side of the apartment. He showed us some school-books which had been published by the missionaries in Malta, and began to ask several questions concerning them. He then talked about an old watch that had been given to him, and which he esteemed a great treasure; and asked about the different methods of reckoning time in various countries. Wishing to sound him a little upon religious subjects, I mentioned the approaching *Rhamadan* amongst Mahometans. The Copts then eagerly asked me if we kept stated fasts; for they also are very proud of such observances, and attach great virtue to them. So I told them, that we attended more to the heart, to have it right with God: upon hearing which, they smiled in derision. I added, that we had fasts for those who chose to keep them; but that faith in Christ, and a new heart, were valued by us as the primary objects of Christian attainment. When we were about to depart, they began whispering concerning a present to the bishop; but I did not seem to understand them, as I had no wish to be honoured for money's sake. It is true, that I had been civilly treated, and presented with coffee and sherbet; but those who came in and went out of the apartment never saluted me, or appeared to take any notice of my presence, though they knelt before the bishop, by whom they were blessed. This playing off the grandee never succeeds with me; and if his Grace was really so great

a personage as that, in his presence, I was not worthy to receive the marks of common politeness, he surely ought to be too high *to beg* from a despised missionary. I invited them to come to the boat, where I would have entertained them with plenty of coffee and tobacco, in return for their sherbet; but they did not choose to comply with my request. Upon talking with two of them whom I afterwards met at the river's side, I inquired respecting some mummy-tombs which I had heard of being recently discovered in the opposite mountains. Having replied, that such sepulchres did really exist, they also eagerly informed me of some churches and convents being situated in the same neighbourhood, and inquired if I should like to visit these sacred edifices. I asked the reason of their churches being erected in such lonely places; and they replied, that they had been there built, in order that the people might repair to them with the priests upon stated occasions to pray to God. "But," said I, "it would be more convenient to have them in the towns and inhabited places; is not God here and everywhere?" "Yes," was the answer, "and therefore we go everywhere to seek him; and these mountains are nearer to heaven than are the plains below." "But why," rejoined I, "go to seek God elsewhere, when he is here?" "Because," said one of them, "we shall find him if we seek in many places." This brought to my mind the "high places" of scripture, and I perceived that these nominal Christians had but very poor ideas of the attributes of Jehovah.

January 2d, 1835. I have been compelled to take the *rais* before the *cashief*, in order to compel him to finish mending the sails, and to proceed on our voyage. He and the crew have quarrelled, and none of them will do any work. I had shown the men considerable kindness, and promised a continuance of such favours, if they would conduct themselves properly; but during the storm already alluded to, they would not even remove a little water from the cabin, or otherwise render me the least assistance. My servant, too, seems to be seduced by their example, and does not behave as he used to do. It is a common complaint of foreigners, that Egyptians cannot be bound by any ties of gratitude; and such complaints are too well founded. But it is the wretched state of the country that destroys all the sensibilities of human nature. For acts of disinterested kindness are here of such rare occurrence, that when they actually take place, they are looked upon with suspicion, or are attributed to selfishness or fear. When any person sends a gift, it is always with the view of receiving a richer one in return; and every benevolent act of their rulers is sure to be followed by some new oppression. Thus the people seem to disbelieve the existence of such a thing as disinterested kindness; and when benevolence is exhibited, they dread the lurking of a latent scheme, which it is their wisdom, if possible, to discover and thwart. The crew of a *cangier* is therefore ruled only by the lash, like so many slaves or beasts of burden; and some travellers, who, like myself, could not



bring their minds to adopt this mode of compulsion, and whose girdles have not been stuck full of pistols and daggers, have been treated with insult and neglect as fools or cowards.

January 12th. We have reached Luxor. In travelling thus far, we touched at different towns on the Nile, where I met with no respect, but was rather avoided by the Copts, who formerly came readily to see me. Perhaps I am regarded as an emissary or a spy of the pasha; and if this be the case, farewell to all hopes of usefulness!

I have sometimes been almost in want of the necessaries of life, as Sayd often refuses to go to the villages to buy food; and I have been obliged to drag my rheumatic limbs across the country, and enter the habitations of the wild Arabs, in order to purchase for myself. Having, however, recently provided some hen-coops, which are attached to the stern of the boat, I now manage to keep a little live stock, so as to be more independent of the freaks of such miscreants. For the vagabond doings of the *rais*, the brutal behaviour of the crew, and the savage conduct of my servant, with the constant quarrels that take place amongst themselves, and this tormenting rheumatism which racks all my limbs, press very hard upon my too-sensitive feelings, and encompass me with distresses, which it requires all my religion and philosophy to surmount. I love peace and gentleness; but I find nothing around me save tumult, danger, and brutality.

13th. As none of the Copts of Luxor have come

to see me, (how different from formerly!) I crept into the village to try if I could find out any of them. Hearing a sound of children's voices, I looked about, and found the door of a poor mosque, which I passed through in order to reach a small school of young Moslems on the inner side of the house of prayer. The chief master was quite blind, and his assistant seemed to be half an idiot. After the usual salutations had been given and received, I inquired if any of the children could read; and being answered in the affirmative, I requested to hear a specimen of their performance. In compliance with my desire, the word of command was given, and the whole school set up such a loud bawling, shaking also their heads in imitation of the master who repeated before them, that I was quite stupified, and my nervous system was overcome by the hubbub. Mahometan education is limited to learning portions of the Koran, which are sometimes written upon tin plates by the master, and are continually read or repeated by the children until they are committed to memory. When this has been fully accomplished, their education is pronounced to be completed, and a public recognition of the young scholars takes place with much pomp and parade. But they generally neither understand the meaning of the Koran, nor are able to read any other writing; for, since the book was written by Mahomet, it must be good, and contain every thing that is good; so that their memory is thought to be thus stored with all excellence, whether they comprehend it or not. Hence

it is that a religious Mahometan looks upon himself as the acmé of perfection, though he may really understand nothing. Having, therefore, no general education to qualify them for usefulness in the world, all their writings and contracts of business are performed by the Copts, whose education is particularly directed to the acquirements of a scribe. As soon I could make my voice audible in the midst of the din to which I have alluded, I declared myself satisfied with what I had heard ; and, after a little conversation, took my leave. The old man asked for a small present, which I could not deny to the hoary head of poverty. And although my gift only amounted to the sum of a few pence, it was declared to be munificent, and I retired amidst the compliments and blessings of the whole school, who doubtlessly thought that I was in a fair way of reaching heaven by my good works. Their conduct, however, in thus thanking me for the bestowment of charity, was highly creditable to the unsophisticated feelings of youth. That gratitude is natural to man, it would be folly to deny ; but such feelings are soon overcome by Mahometan dogmas. Charity seldom receives the small token of thanks in Egypt ; for those who are partakers of the bounty seem to imagine that they are conferring a certain benefit upon the donor, by prompting him to perform those good works for which he shall be rewarded at the day of judgment.

Having found out the Coptic schoolmaster, I left instructions for him to bring all the children to the

river's side, that they might receive my little books. Before they made their appearance, I was visited by a priest of Negadé, now on a visit to the Copts of Luxor, who wished to buy a Bible: which gave me an opportunity of faithfully warning him to teach the people "the truth as it is in Jesus," and of explaining to him the doctrine of regeneration, as well as I could in Arabic. Having given to each of the children a copy of Dr. Watts's first catechism, in Arabic, I made them sit down in a circle upon the sand, in order to find out the best scholar amongst them, to whom I promised a copy of the Gospels. After they had read some of the first questions in the catechism, I tried to explain them in the simplest manner possible; but it was hard work; for they seemed to have no more idea about God and religion, than if they had been heathen idolaters.

Next came a Mahometan, who wished to purchase some parts of the Koran. I told him that I had none of it for sale, and advised him to read the gospel; and bringing forth my own copy of the Koran, I pointed out several passages which show that a good Moslem ought first to be a good Christian. This is a part of tactics in reasoning with Musselmen, which ought not to be neglected. The Koran professes to be the perfection of Judaism and Christianity, allows the Messiahship, though not the Divinity, of our Saviour, and admits the scriptures to be of divine origin. And, although it declares the latter to be adulterated, yet this is a part of the controversy which very few of them understand, and upon which they can easily be

foiled. When practicable, I always like to take them up on their own grounds, and thus shake their faith in their own system. For instance: should I ask a proof of the divine mission of Mahomet, and should I be answered that he performed some stupendous miracles, I then turn at once to the Koran, and prove such an assertion to be false; since Mahomet there renounces all pretensions to the working of signs. Should it be said, that he went to the moon in one night; I ask, how it was possible for any one to witness such a transaction? Should they say, that the composition of the Koran is itself miraculous; I reply, that such a view of it proceeds from their own ignorance in not having read any other books, for that we have much finer compositions; and that, moreover, it is full of nonsense, and frequently contradicts itself. Perhaps it may then be urged, that these contradictions are only apparent; for that Mahomet received subsequent revelations from God, annulling his former precepts and injunctions. Hereupon I would reply, that either God is changeable and false, or else Mahomet is a liar; and then inquire, how it came to pass that one of those alterations consisted of allowing Mahomet a greater number of wives than are permitted to any other person. But the full force of the argument with a Mahometan consists in the doctrines of the atonement and regeneration. "If God be just and true, how can he pardon a sinner? If a man must be so good and holy as even some parts of the Koran describe a righteous person to be, how can this be effected?" I have never reasoned with a Mahometan,

whom I have not been able to silence upon such points ; so that I could say to him, " You cannot deny that we are right : and you do not embrace the truth, because you will not."

Jan. 13th. None of the Copts of Luxor have come to me, but seem studiously to keep out of my way ; and the children have not returned according to my request. I almost expected to reap some good out of this place ; but the priesthood is at the bottom of the matter, like all their corrupt brethren in other parts of the world.

Jan. 14th. We are now sailing upwards. The day is calm and lovely, but not to me. A slow fever consumes my strength ; my breast, back, side, legs, and arms are full of pain and weakness ; my appetite is gone ; and disappointment dries up my spirits ; whilst my servant and crew have become quite unmanageable. For it is now *Rhamadan*, and they can scarcely brook being spoken to, much less commanded, by a " Christian dog." Nor can I make use of any medicine to alleviate my disordered frame, for the nights are very cold ; and as my cabin has only broken blinds instead of windows, I cannot keep myself warm ; so that any suitable remedy would aggravate, instead of alleviating, the disease.

Midnight. It is full moon ; and the queen of heaven shines with brilliant splendour through the clearest atmosphere, conveying such feelings of purity and complacency to the soul, as almost makes one wish to leave this heavy clay, and mingle with blessed spirits in fairer worlds above. " O that I had the

wings of a dove, for then would I flee away, and be at rest!" It is a lovely night, such as I could once have enjoyed with rapture.

Jan. 18th. The colour of the Egyptians, which has been gradually deepening in its hue, as we have advanced southwards, is now almost black,—a practical proof that the sun's rays have the power of blackening the human skin; though this is no doubt effected during the lapse of many generations, and by constant exposure to his beams. For the people here wear only a small girdle round the loins, instead of clothing; and they bask in the heat all day. At night, they wrap themselves in such clothes as they possess, and crouch up in a state of torpidity, like the dormouse, till sunrise.

The sailors absolutely refuse to drag the boat, and some of them have behaved more like mad dogs than human beings,—raging, stamping, and foaming, till exhausted with their own fury. Two of them threatened to jump overboard, if I would not allow them to land and mingle in some sports that they perceived to be going on near the river's bank. Whereupon, I told them to jump away, and they would be cooled before they got ashore. This reply raised a laugh against them, and their rage was really frightful. Did the emotions of fear enter much into my constitution, I should be always miserable, and should never sleep at night for fear of being murdered; for they have several times told me that I shall not return with them to Cairo. But I request, if they regard me to be a slave or villain like themselves, to be careful of what

they say; and threaten them with the bastinado for their insolence. I still maintain my authority, though it is often insulted; and this determination, no doubt, keeps them in check; whilst an Almighty Power bridles their rage, so that they cannot lay hands upon his missionary. My beard, which is now beginning to grow to some length, perhaps also obtains from these Moslems some respect; whilst the frequency with which I engage in reading and devotion often inspires them with superstitious veneration. For though these devotions are performed in strictest privacy, the crew imagine what I am doing in my cabin; for I have detected them watching me through the chinks of the door. And thus I get more credit for devotion than I actually deserve; since I frequently retire in order to rest my weary limbs, when they doubtlessly suppose me to be praying as at other times.

Jan. 19th. By the goodness of Providence, we have at length reached Assouan, (Assooan,) the ancient Syene, on the southern border of Egypt. The face of the country is now much changed, and so are the people, who more resemble the Nubians in their appearance. There are no resident Copts here, save a few who are connected with the custom and other government offices. Whilst strolling through the town to-day, (for my health is a little improved,) I lighted upon several of these, "sitting at the receipt of custom," and invited them to visit me at the boat. The old town shows extensive ruins of castles, churches, and dwellings of all sorts and sizes. But the modern town, which is



built out of the ruins of the old, is comparatively insignificant, containing perhaps one thousand inhabitants. The houses are larger and better-built than usual, owing to the facility of procuring materials. The Nile is here divided by an island, formerly called Elephantina, above which are the cataracts; and, immediately beyond them, another small island, called Philoë. So that Assouan is not only romantically situated in itself, but is also surrounded by curiosities.

Jan. 20th. Last night, a few Copts paid me a visit; which they repeated this morning, in order to purchase books. I exhorted them to a careful perusal of the scriptures, with prayer for spiritual assistance therein; and endeavoured to impress upon them the necessity of heart-felt and practical godliness. They have no priests here; which is no great loss.

We afterwards crossed over to the island, which is very fertile, and supplies Assouan with grain, dates, and other provisions. It contains several hamlets, or small villages, approaching in semblance to the haunts of savage life. The language also is uncouth and barbarous; and the dress of the women degenerates into a mere girdle of leathern thongs. Their boats resemble canoes, and are thus made: Two bundles of reeds are tied together, with a thick pole of wood placed between them, but a little depressed, so as to leave a hollow in the centre. Since the tops of the reeds are naturally narrower than the bottoms, they form a kind of bow to the canoe. The navigator sits upon the log, and paddles along with a wooden

shovel; and though it seems to be a very dangerous mode of conveyance, yet it is used even by women and children. An upset, however, would be of little consequence to the men and boys, (I know not how far it would be so to the females,) as they swim like ducks, and are quite at home in the water. All the inhabitants are very poor, and asked for a *baksheesh*; offering also to sell small beads and carved stones, which they had found amongst the old ruins. The women manufacture neat baskets of straw.

Jan. 21st. The Coptic school in Assouan contains about twenty boys, mostly very young, to whom I gave tracts. The *mallam* is more respectable than the usual order of schoolmasters; since he is a copier of Arabic and Coptic manuscripts. We rode out to see the ruins of Syene; and, if one may form an estimate of its former living population by the spacious burial-place of the dead, it must have been very great. In this neighbourhood are those large quarries of granite, whence materials were supplied for building the Theban temples and obelisks. Many large blocks, ready hewn, with one entire obelisk, lie scattered about this scene of desolation.

Jan. 22d. To-day we rode across a part of the desert, to see Philoë and the cataracts. The island is full of ruins; the chief of which is a large Egyptian temple, of Theban architecture, and a small Roman one. The little Nubian villages which we passed on the road, (for we were now in Nubia,) resemble those of Elephantina. On our return, we diverged from the straight route, in order to visit the celebrated

cataracts of the Nile. We arrived just at the time when two large boats were being dragged up ; though the river is now too low for a favourable navigation of these rapids. The water does not fall down perpendicularly from a height, but rushes rapidly down the steep defiles of a declivity, presenting three difficult passages to be successively surmounted. The *sheik* of the place undertakes the transit of a *cangier* up the falls. A rope is attached to the boat, and about fifty Nubians pretend to draw it along ; for such a careless way of working I never before witnessed. The scene was ludicrous in the extreme. No order was kept, and no subordination was manifested on the part of the rabble ; whilst the chief, dressed in a whimsical costume, gave his orders with frantic gesticulations, from the summit of a rock ; reminding one, in no small degree, of a Merry Andrew. The safety of the *cangier* was entrusted to a single rope, which broke yesterday ! Had a similar accident happened to-day, when the frail bark was being dragged through the rocks, it must have been instantly dashed to pieces.

Jan. 23d. I was obliged to apply to the *cashief*, to send for the *rais*, who had gone to another village to see his friends, and to compel him to sail ; as also to change the most unruly part of my crew. The magistrate eagerly assented to my proposition ; and offered to bastinado the whole of them, if I chose. But though a moderate chastisement might have done them some good, I declined his offer ; since it was manifestly unjust to punish them at the will of an

Englishman, without giving them a fair hearing, so as to give them an opportunity of making their defence. Besides, there was not a spark of justice in the *cashief*, and he was evidently fishing for a present. For at the very time in which I was making my complaint to him, one of the crew brought an accusation against my servant, who had, in a passion, cut his head open with the blow of a *courbash*. Sayd had nothing to say in his defence, but to storm against the other; whereupon, the magistrate turned to me, and said, that the fellow ought to be beaten, but that he would forgive him for my sake. I told him, that he need not be at all uneasy on my account; for that my servant had turned out a complete ruffian, and that a slight flogging would probably do him good. But the obsequious judge insisted that he could not think of so doing, seeing that he was my servant; although he justly deserved a severe punishment. I said, that he would rather confer a favour upon me by inflicting the chastisement, which might have the effect of bringing Sayd back to his senses. But all my remonstrances were vain; for judging others to be as false as himself, he doubtlessly thought all my expressions to be insincere, and to be merely put on to save the appearance of a love of justice. Finding that I made him no present, he grew cool in the matter of the *rais*. But, on the following day, I insisted that my former just demands should be complied with; to which he assented, and ordered the *rais* to change some of the crew, and to depart immediately. I will never purchase justice

with a bribe ; though it is frequently the only way to obtain it in these countries. Two English travellers, whom I met with about this time, informed me, with apparent delight, of the summary justice which may here be obtained. They had several times been compelled to have some of their crew punished ; but the obsequious attention of the *cashiefs* had cost them some handsome presents. Upon one occasion, their servant had quarrelled with the crew, and had struck two of them severely. They, therefore, threatened to complain against him at the next town which they should reach. The fellow, however, got the start of them ; for, the moment that he landed, he went to the *cashief* of the place, and lodged a complaint in the name of his masters against the two luckless Arabs ; who were forthwith bastinadoed, without being allowed to say one word in their defence ! As one of the Englishmen was a lawyer, I was rather surprised at the high estimate which he seemed to form of this summary *justice* !

Jan. 26th. Descending the Nile, we arrived at Edfou, (Edfoo,) a ruined town upon an island in the river, famous for the remains of a large Egyptian temple. It is full of poverty and nakedness ; and in some hovels erected amongst the ruins of the temple, we found the whole Coptic population, amounting to ten families. I then sent for a priest, who is here on a pastoral visit from Esné ; and, in presence of all the people, asked him if he taught them from the holy scriptures. He replied in the affirmative ; but the people stared with astonishment at the novelty

of the question, and the falsity of the answer. I briefly mentioned the primary truths of Christianity; and gave copies of St. John's Epistles to some children who were learning to read. But upon offering one to the priest, he refused it; being disappointed in his expectations of receiving a large book.

Jan. 27th. The Coptic school of Esné (Esnay) contains forty or fifty children; but, as usual, I had much trouble in giving them tracts, on account of their unruly behaviour. My little strength being thus spent, I desired all those that wished to converse, or to purchase books, to come to the *cangier*. As it was my first visit to this town, many came together with the *kumus*, and made a few purchases; but I was unable to enter into any lengthened conversation with them, from physical exhaustion. They say, that there are two hundred Coptic families here, eight priests, besides the *kumus*, one church, and one school; but this account is doubtlessly exaggerated. The whole inhabitants of the town amount, perhaps, to one thousand, poor and naked to a wretched degree. My present company having left me, and no other arriving after mid-day, with the exception of two invalids, I waited until evening, and then set sail.

Jan. 28th. Upon returning once more to Luxor, I took another view of the ruins of Thebes, and of the mummy tombs; a scene of desolation that well comported with my own dismal circumstances, shattered health, and blasted prospects. For it is now too true that the plague has reached the Upper Country; is at

present raging at Kené; and has broken out in the principal towns of the Saïd. What to do in such a predicament, is a matter of great difficulty to determinè. In a few weeks, we may expect the whole country to become a prey to the pestilence; whilst anarchy and violence will probably follow in its train. I must either go down immediately to Alexandria, and, if necessary, retire thence to Malta, or else I must stay here till midsummer. For the latter, I have neither health, money, nor inclination. I have already seen enough of savage life to break one's heart; and should the plague intercept the communication between Cairo and Thebes, my sojourning here would be terrible indeed. And after all, what can I do here that is worth doing? Yielding, therefore, to circumstances, I must go down the river at all hazards, trusting my safety to Him "that keeps Israel." Some fugitives from the plague in Cairo have just arrived, and intend taking up their abode in some of the tombs, or amongst the ruins of Thebes. I wish them all joy of their desolate hermitage, but am not yet so much afraid of death as to dwell in a tomb whilst alive; even could I thereby defraud the worms a little longer of their destined prey. Yet these fugitives will here be in no lack of constant apprehension from the wild Arabs around them; and they will have to pay some of the robbers to protect them from others of the same fraternity.

Jan. 29th. This morning, a priest whom I had formerly seen, and who speaks Italian very well, waited

upon me, in company with a sick man, who wished for medical advice. After attending to the latter, I entered into a long conversation with the former; when I took occasion to explain the duties of the priesthood, and to remind him of the account which we must render to God of the manner in which we discharge our sacred and responsible functions. He heard me patiently, assented to the truth of my remarks, and blamed the Coptic priests for their inattention to the spiritual welfare of their people; "for," said he, "every one is only intent upon his own gain." Such is, indeed, a faithful description of this people; who know nothing about religion, save the routine of a few forms and ceremonies, which are performed as so many compliments to the Almighty. Throughout Egypt, amongst Copts and Mahometans, one only hears of "money, money, money!" This seems to be the burden of every conversation, and the constant care of every heart. Complaints of the pasha's rapacity, and of their own want of money, assail my ears in every direction. The tyrant is, indeed, most heartily hated by his subjects, who have no common feelings with Europe in lauding the tinselled grandeur of oppression. "For why?" They are smarting under the scourge; and it is this which primarily arrests their attention. Yet they are so abject in their minds, "the basest of people," that they never seem to dream of freedom, but wish for some foreign nation, of a milder character, to take possession of the supreme power.

Having laid in a stock of provisions, I bade farewell



to Thebes, and pursued my course down the river; endeavouring to restrain my crew from having any intercourse with the shore. But this was impossible; for these Arabs are the children of mere passion, and are reckless of all consequences in the present gratification of their wishes. Rumours of the plague were heard on every hand, and my prospects become more and more gloomy.

February 2d, 1835. Surely the Lord defends his trouble-tossed missionary, or I had not been alive this day. I may truly say, with the psalmist of old, "My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." Notwithstanding part of my crew had been changed at Syené, the residue seemed to get worse and worse, stimulated to their bad conduct by my ungrateful and ferocious servant. Yesterday, in presence of them all, he positively refused to obey orders in a trivial matter. I insisted upon his obedience, and he returned the most insolent language. The rest seemed to join with him, and I perceived that matters were now coming to a crisis, and that without the most decided resolution on my part, I should place myself entirely at their mercy. So going up to the fellow with a *courbash* in my hand, I told him that I was determined upon being obeyed. But he continued in the same sullen and obstinate posture. "*El sakeen, el sakeen,*" shouted some of the crew, alluding to a knife which Sayd held in his hand; but without waiting to know what was intended by this vociferation, which appeared

very suspicious, I mustered up all my courage, and throwing down the whip, wrenched the knife from his grasp; then taking up the *courbash*, I applied it to his shoulders in such a manner as made him roar for mercy. He then demanded to be set on shore, and I forthwith ordered the boat to steer thither; but he again requested permission to continue on board until we should reach the next town, when I assured him that he should leave me, whether he would or not. Matters remained in this way till evening; when, sitting at my cabin-door, I heard some of the crew reviling me in a very gross manner. One lad was particularly busy with his tongue; and they grew louder and louder, that I might not be able to misunderstand their curses. This is the usual way adopted by such fellows to work themselves up into a fury; for, being cowards, as most villains are, they require some sort of excitement to stimulate their resolution. It was a wild and dreary part of the country, a place just suited to any deed of violence. "This mutiny must be quelled in time," thought I, "or else it is all over with me; for the dark cloud of fate is lowering, and these Mahometan savages will exult in butchering a 'Christian dog,' who has maligned their prophet; in taking vengeance for their supposed grievances; in ridding themselves of all fears of a threatened bastinado; and in flying upon the spoil of my goods. And this is their only opportunity for executing their oft-repeated threats; now, or never; for to-morrow we shall arrive at a more-peopled region, and then it will be unsafe to perpetrate any

deed of darkness." Such were my thoughts when I looked around, and saw nothing but dreary rocks and barren mountains; and I felt for a moment as if entirely within the power of my crew. No! There is an almighty hand that overshadows his children with an impenetrable, though invisible, shield; for "as the mountains are round about Jerusalem, so the Lord is round about his people;" "the angel of the Lord encampeth round about them that fear him, and delivereth them." Upon making such reflections, my resolution was instantly formed; and again bringing forth the formidable *courbash*, I went up to the chief actor in the scene, and laid a heavy blow upon his back, which made him writhe under the lash. Whilst deliberately repeating the stroke, he seized the end of the lash, which fell from my enfeebled hand. I sternly demanded my whip; when, quailing for fear, he delivered it to the *rais*, whom I ordered to place it immediately in my hand. He began to remonstrate, and to beg that I would not strike the men: but I demanded the whip; and upon receiving it, informed them, that the next who dared to utter an insulting word, should have a repetition of the punishment. A dead stillness ensued, and they sat at their oars in perfect silence,—just like that forced calm which precedes a coming tornado. They looked inquisitively at each other, and then eyed me with sullen frowns. Meanwhile, I gazed upon the glories of the setting sun, as if for the last time upon earth, fully expecting that, ere the morrow's dawn, I should

behold those rays through a purer atmosphere in the heavens. But why complain? My oft-repeated wish seemed to be gratified, that, ere I quitted this mortal scene, I might have an hour or two of calm thought, to review the past, and to anticipate the future. Yet nature shrunk from the idea of having one's brains beaten out, or throat cut, by a parcel of ruffians like these. But did not John the Baptist perish at the caprice of an incestuous harlot? Nevertheless, I considered it to be a duty to take every possible precaution to lengthen out a life which might be useful to others. Having observed the influence of even a stern word or look upon the courage of such miscreants, I muttered something about the danger of robbers in so dreary a place; and fetching out an old fowling-piece that hung up in my cabin, I loaded it in their presence with two or three bullets, which I had accidentally found, (for I never bought such articles,) and then laid it down by the side of my mat in the cabin. I believed that the gun would burst should I attempt to fire it off; but I thought that the terror of such a weapon might be a curb upon those who had received proofs of my determined character. Refreshing sleep "soon sealed my eyelids down," whilst musing upon those fine lines of Addison's,—

"Let guilt or fear disturb man's rest—Cato knows neither of them :  
Indifferent is his wish to sleep or die."

When I awoke this morning, and saw the light of the rising sun peeping through the *jalousies* of

my little cabin, I could scarcely credit my senses ; and it was some little time before I could really believe that we were peaceably gliding down the Nile to Minié.

Here I turned my servant out of the boat, notwithstanding all his entreaties to the contrary. For, as he had justly feared, he no sooner set foot upon the shore in such disgraceful circumstances, than he was plundered by the soldiers and officers of all that he possessed, and dragged away for impressment into the army. I felt no pity for him, as I believed that a military life would soon be tasteful to his savage temper ; and he lost no property but what I had given him, of which he had shown himself unworthy.

Being in a very weak and feverish state of body, without a servant, Andrew and myself performing the work between us, and wishful to keep my crew from having any communications with the shore, I at length yielded to necessity, and promised them a reward if they would do their duty and convey me to Cairo in two days. It is honourable to my country to see how these fellows will trust the word of an Englishman, as they implicitly depended upon my promise being fulfilled ; and, immediately buckling to their oars, they wrought day and night without intermission, and reached the capital within the specified time. Here I had a day's rest with my old friends the Church missionaries, and at night had the luxury of sleeping upon a soft sofa, to the great relief of my aching limbs. It is astonishing how little we

know in England of the value of the common comforts which we possess ! None can understand them, till he has been a wanderer abroad. Here I had been looking forward for several nights to the pleasure of reposing upon a soft sofa, in a room secured from the cold winds ; and its enjoyment was a luxury indeed. But there was no continued rest for me in Cairo. The plague was now officially declared to prevail in the city, and all the Europeans were making preparations for a five months' quarantine ; that is, a voluntary imprisonment in their own houses. The very thought of such a confinement was terrible to my mind, and I would rather have braved the worst horrors of the plague, than have submitted to such restraint. The missionaries were busily employed in laying up a stock of provisions, as the very next day was the fatal period for commencing this long imprisonment ; so that had I arrived a day later, I could only have conversed with them through grated doors.

The *rais* of my *cangier* now refused to go down to Alexandria without making a new agreement, by which he would have received more than the stipulated money for this part of the journey. But being informed from the consulate that he "had better take care what he was doing," a hint which he immediately understood, he forthwith signified his concurrence. In the evening, when about to depart, two of the sailors refused to go, and a quarrel ensued. The men were at length given into custody ; and the *rais*, having procured one other, pretended

that he could get no more ; thus sailing without his stipulated number, that he might save something out of the wages. I dare say that he was glad of the quarrel, since he left the men in their debt, and he would find some means of avoiding future payment.

On reaching Atfeh, we found the plague to be raging there ; so that it was with much difficulty we procured a boat on the canal ; all trade being now stopped, and many of the *cangiers* being under a forced quarantine within the military *cordon* that was drawn round Alexandria. At Atfeh, I knew that I could have got all my rebel crew severely bastinadoed, by merely signifying such a wish to the *cashief*, who had a great respect for Englishmen. But as I supposed that the greater part of them would soon fall victims to the plague, I could not think of causing their last hours to be embittered by that torturing rod of Turkish cruelty ; and, therefore, having told them that they justly merited a flogging, and deserved no payment, I gave them their due, with a trifle into the bargain, and departed amidst their hearty thanks. For myself, I was truly glad to get rid of them, and very thankful that all their provocations had not influenced me to do them any harm.

Feb. 12th. When I entered the devoted city of Alexandria, one of the first sights that presented itself was a bier, containing several dead men, carried out by soldiers. But, O, how had the joyous city become desolate ! Her noise and bustle had ceased ; the cries of auctioneers were no more heard in her

streets; the tumult of donkey-boys was at an end; no stragglers loitered about the market-places; but a few passengers walked hurriedly along; the Franks being armed with sticks, to ward off the contact of a neighbour; whilst the shops were shut up, excepting those in which provisions were sold, and the business of these was transacted at a barrier-door.

All European abodes being closed against strangers, and the plague having actually visited the house where I had hoped to find a lodging, I was obliged to take up my quarters in a store-room, in which I had deposited my heavy baggage whilst journeying to Upper Egypt. The weather was bleak and stormy, and soon brought on an increase of rheumatism; for the building in which I bivouacked was noted for dampness. The court of this *okella* was formerly filled with Maltese, and it used to be all noise and tumult; but now, how changed the scene! The greater number had been already carried off by the plague, and the survivors were closely shut up, or had deserted the infected place. It was now almost as still as the grave! Mr. Gliddon once more showed his kindness, by admitting me every day into his house, to share the provisions of his family. They kept strict quarantine; so that we never touched one another in his dwelling. I entered through a barricade, which was opened by himself, or his lady; who kept at a respectful distance till I had passed by. Entering the saloon, which was, as usual, paved with stone, I took my seat upon a cane-bottomed chair; for cane, wood, stone, and metal, are regarded



as being insusceptible of infection. My friends sat on the opposite side of the room ; and thus we engaged in mutual converse. At dinner, an addition was made to their usual table, the subsidiary part being left bare of a cloth, or any other thing that was susceptible of contagion ; but as plates and knives may be safely used, we managed matters pretty well.

During quarantine, the servants are never permitted to go abroad ; but a man is stationed in the corridor, whose duty it is to carry messages and buy provisions. All letters and papers are put into a fumigating-box before they are handled ; and even provisions, with the exception of bread and similar articles, are deposited in a tub of water, placed between the door and the barrier. For breakfast, I went to a coffee-house, where the same distance was observed ; and the very money was received in a cup of water.

My lodging being dark and full of vermin, I had little pleasure at home ; so I sauntered, as well as my rheumatisms would permit, about the hills and the sea-shore ; whence, it may be supposed, I cast many a wishful look to my native land.

The pestilence increased every day ; and Egypt's prospects were now appalling. All precautionary measures that had been devised to stop the contagion, proved ineffectual. When the fatal disease appeared in any poor man's house, its inhabitants were carried off to the lazaretto ; and all their little articles of clothing or furniture were burnt. When it attacked any family of the richer sort, a long quarantine had to be performed ; and a guard was stationed at their door

to see that it was enforced. For the support of this guard, the inmates had to pay a sum of money. In order to avoid such evils, many of the poor concealed their sick, and buried their dead beneath their own houses. Others were found to have mutilated and otherwise disfigured the corpses, and to have thrown them into the streets by night; that so it might not be known to whom they belonged, or where they had sickened and died. A representation of these things was made to the pasha, in order to induce him to withdraw the *cordon*, as the plague had already extended beyond its bounds. But instead of complying therewith, Mohammed ordered all the Turks to keep quarantine; so that they also might be now seen going about the town with a stick in their hand. Another evil supervened; for as the city was closely shut up, provisions became very dear, and famine stared it in the face. Indeed, had it not been for the decrease of population, occasioned by the plague, and for the absence of the fleet, and also, that a third part of her population had fled from Alexandria, before the *cordon* had been actually established, all the horrors of want would have been already added to those of pestilence. As it was, the cry of the city was very great; and Mohammed Ali, instead of helping his distressed subjects in a season of scarcity, actually locked up the store-magazines, as a reserve for the future wants of his army.

I was just thinking of treating for a passage to Malta, with the captain of an English brig, when I received a letter from Hatton-garden, intimating an

immediate withdrawal of our mission from Egypt. This news came most opportunely; for the plague still visited the *okella* in which I lodged; and its atmosphere was declared to be infected. Being admonished to leave it as soon as possible, I immediately embarked, even before the vessel was ready to sail; and when we did quit Alexandria, I did not cast "one longing, lingering look behind."

After my leaving Egypt, on the last day of February, 1835, having been just a year in the country, the plague increased more rapidly, as the warm weather began to set in. Indeed, whilst we were waiting in the harbour for a favourable wind, a considerable change took place in the pasha's measures. For, either being teased by the Turks to pursue the old plan, or afraid of an approaching famine, or supposing his precautionary measures to be fruitless, as the pestilence was now spreading through Egypt, he withdrew the military *cordon*, and abolished all his quarantine regulations. The daily mortality now amounted to at least three hundred in Alexandria; its present reduced population being, perhaps, twenty or thirty thousand souls. But it soon burst forth into a stream of desolation in the more populous city of Cairo; where nearly two thousand are reported to have died daily. Whole streets were desolated in a single night; and many villages of the Delta are said to have been entirely depopulated. The inhabitants of the capital have been variously estimated, at from two hundred thousand to four hundred thousand. It certainly contains many

houses ; but the number belonging to each family is, on an average, very small ; so that the most prudent residents have calculated its numbers at two hundred and fifty thousand, or two hundred and eighty thousand. None but a novice in Egypt would credit the government estimates.

## CHAPTER VII.

*The Pasha's Fleet—British Seamen—Lazaret of Malta—A Prodigal—The Maltese Mission—Journey to England, by Genoa, Piedmont, Mont Cenis, Switzerland, the Rhine, Rotterdam.*

OUR brig had a large number of passengers on board; consisting chiefly of the officers and crew of a steam-frigate, that had been sent from England to the pasha of Egypt. This was one of Mohammed's expensive baubles; bought, no doubt, at the suggestion of some Europeans, who expected to make their profit out of the transaction. She was really a splendid vessel; the only good one which the pasha is said to possess. For myself, I know nothing about ship-building; but have been informed, by several British naval officers who have inspected the Egyptian fleet, that it is constructed upon the very worst principles of ship-building, and does not possess one of the modern improvements in the art. Captain H—— explained this so clearly, that I could not, for a moment, doubt the accuracy of the information which I had previously received from others; and I was surprised to learn, that the pasha's naval architect (a Frenchman) had been told of these defects when the ships were upon the stocks. Why he did not then rectify his errors, is a question which he, or his government, can best explain. Captain ——, formerly in the Egyptian service, as commander of one of the

ships of the line, also told me, that the fleet had to undergo a thorough repair after every voyage. Upon one occasion, after his vessel had been repaired, he was ordered to sail for Candia; but it was with great difficulty that he reached that island, on account of the leaky nature of the ship. It was then examined, and found to be open at the bows; upon which the admiral sent men to calk her. Captain ——— expostulated, saying that so slight a repair was insufficient, as the openings were extensive; but the Turk persisted in his plan. When the workmen had finished their job to the admiral's satisfaction, the Englishman fired a broadside; by which, all the calking was immediately started; and the vessel leaked as much as ever. Captain ——— then requested to have the guns removed, and a proper repair to be effected. But the Turk refused; declared that calking was sufficient, expressed his indignation that the guns should be fired without his permission, and said that the captain should pay for the powder which had been thus needlessly expended. The latter replied, that the pasha had given him full command over his own ship, and that he would do as he pleased with the ammunition. Having set sail, he with some difficulty kept the vessel afloat until she reached Alexandria; when she was docked, and laid up for the winter. I have heard English officers boast, that, with two or three British frigates, they would destroy the whole of Mohammed's fleet, if they had plenty of sea-room; and especially if it were blowing hard at the time of action, for then Egypt's vaunted ships would be

useless. One large four-decker, of one hundred and twenty guns, was built some little time ago ; but when completed, she was found to draw so much water, that she could not be got out of the harbour. To remedy this mistake, some expensive machinery was sent for from England, to blast the rocks at the harbour's mouth. Whether this has ever been effected, I know not ; but it was said, that the four-decker was so top-heavy, that she was nearly upset by a gale of wind, whilst lying snugly at her moorings. And, though pompously called the guard-ship, it has been hinted, that she would be more effectually silenced by firing one of her own broadsides, than by receiving that of an enemy. The poor pasha sits at the windows of his marine palace, and whilst viewing his fleet, as it cruizes backwards and forwards on a fine summer's day, thinks himself to be king indeed. It is, however, laid up during the winter, for very obvious reasons. The admiral is said to have never been to sea, till raised to his present exalted command ; so that we can scarcely wonder at his ignorance of nautical affairs. The just expostulations of British officers in the Egyptian service have, therefore, been passed by unheeded ; or they have been represented to Mohammed as the complaints of dissatisfied men. They had, consequently, all left his service, to the no small satisfaction of the French, who thus found their stratagems to succeed in getting every honest man out of the way.

British seamen are a class of society distinct from every other in the world. The more one examines

their manners, the more one is puzzled to describe their character. They are the children of present feeling and passion ; and recklessness is manifest in all their doings. Hence they are as thoughtless in the pursuit of vice, as they are brave in the hour of battle, or generous in rescuing a fellow-creature from the stormy billows. They are well known to be deeply tinged with superstition, often regarding the state of the weather to depend upon their day of sailing, or upon the inmates of the vessel. As we left Egypt with a very gentle, yet favourable, wind, we held divine worship the next Lord's day. Every thing was done decently and in order. An awning was hung over the quarter-deck ; a small table, covered with the union-jack, served for a pulpit-desk, the officers ranged themselves on chairs next to myself ; and, at the solemn ringing of the bell, all the men made their appearance in a reverent manner, dressed in their Sunday's best attire, and took their seats upon planks that had been laid upon blocks or buckets for the occasion. Having read prayers and preached a short sermon, with which they seemed to be much pleased, some of them afterwards unbosomed their thoughts to me, and I found that they were prodigals from religious houses. On the succeeding sabbath, I chose an unlucky text, which did not at all please my reckless hearers. It was the answer to that important question, "What must I do to be saved?" which, of course, includes that unpalatable truth, that all men are in a lost state, and therefore require salvation. As my cabin was



on deck, I had an opportunity of unobservedly hearing some of the remarks which were made upon my discourse by these *literati* of the ocean. They were very discontented upon the subject, and could not conceal their chagrin. "I never heard such nonsense in all my life," said one: "We shall have a storm after this," rejoined another. When I afterwards walked upon deck, they all seemed to avoid me; and I could catch the suspicious glances of their eyes, which seemed to point me out as a "troubler of Israel." I could scarcely help smiling at their superstitious bodings. Yet it was a singular coincidence, that, on the very next, day it began to blow fresh a-head, and we had very boisterous weather during the ensuing week; nor was it ever again sufficiently calm to have divine service on board. Some of my fellow-voyagers would therefore probably regard themselves as no mean oracles, and would be confirmed in their delusive surmisings. One night we had a very narrow escape from imminent danger. An Austrian brig approached us, having, as usual, no watch upon her deck. As we were sailing *close to the wind*, we could not get out of her way, except by turning about and running her down. Our mate called out to their helmsman; but he was either asleep or took no notice of the call. But all our seamen below, springing upon deck at the voice, sent forth such a shout as awakened the Italians from their slumbers to perceive the danger; when, by a dexterous management of the helm, our officers managed to let the stranger pass by, just grazing

our side. Some of our men declared, that they were ready to spring on board the other vessel, had a contact taken place; others were waiting to catch her bowsprit; whilst another had hastened below to secure his money!

Our brig was bound for England, intending, however, to touch at Malta for provisions. As we came from an infected port, we were here viewed with great suspicion, and had a *wide berth* given to us in the quarantine harbour, where as many of us as intended to proceed no further, were put ashore and safely lodged in the lazaret. Imagine a large building, far separated from all others, and guarded like a prison-house; its huge rooms having stone floors covered with dirt, and filled with vermin, famous for dampness, and abounding in fissures for a free passage to the wind;—the only communication with which is by boats across a broad harbour; which when your friends have traversed, they must speak to you at a respectful distance under the eye of a watchman;—where the hapless inmates are dependent upon travelling hucksters for their daily provisions, and where all their baggage is unpacked and strewed in wild confusion over the room, in order to have the benefit of a damp atmosphere;—and you will form some idea of a lazaretto. But the guardians were particularly strict with me, as I had a good deal of luggage, and had just come from plaguy Egypt. For even such little packages as a few pencils or wafers, or sticks of sealing-wax, just as they had come out of the stationer's shop in England; or a

few old letters or tracts tied up together; or, in short, the most insignificant parcels, were pulled to pieces, that they might be freed from an infection to which they had never been exposed. And the physician, (of course a Maltese,) as he prowled round with eagle-gaze, catching sight of a small medicine-chest, required all the bottles to be unpacked, their wrappers burned, and a free circulation of air admitted into the box; which, I am sure, smelt strong enough of drugs to warrant the conclusion that there could be no plague-poison therein, unless it were in the drugs themselves. It was singular, that he seemed to be more afraid of danger from the medicine-chest than from any other part of my baggage; so that I could not help thinking, that he entertained a very suspicious idea of the materials used in his own art. In vain I protested that many of my packages had never seen the light of Egypt; and that most of my boxes had never been opened since the plague entered into the country. In vain I told him that I was afflicted with rheumatism, and could not bear the draught of open doors and windows in such inclement weather, and that such proceedings were more calculated to give me the plague than to rid me of its infection, had I been under its influence: for I was warned, that unless I submitted to all their exactions and regulations, I might expect an additional period of imprisonment, which was already fixed at three weeks. But could one hope to be credited in popish Malta?

The sailors, who left the brig, lodged in an adjoin-

ing apartment, and disturbed me much with their drunken revels. But drunkenness is, perhaps, a cure for plague; for they had not half so much trouble with their drink as I had with my medicines. I admonished them of the evil of their ways; and when they were in a mood for such a purpose, I gave tracts respecting sin and intemperance. One sabbath, whilst passing through the gallery, as some of them were reading these little messages of mercy, I observed one of them sitting apart upon the ground: his elbows rested upon his knees, and he held his head between his hands, as if in deep thought, and under powerful emotions of feeling. Not wishing to disturb such serious meditations, which were doubtlessly of rare occurrence, I went into my own apartment. Shortly afterwards, a gentle tap was heard at the door; and, on bidding the visitor to enter, a rough sailor came and threw himself down at my feet, sobbing bitterly. He said, that one of the tracts had brought all his sins to his remembrance, with all the follies and misfortunes of his past life. He afterwards narrated his history, which, he said, was known to nobody but himself. He was a native of Ireland, connected with some of the first families in that country, whose names were well known. His father was a protestant clergyman, married to a lady of large fortune; and by him, after many affectionate instructions at home, he was sent to school in ——. Being here strictly dealt with, and imagining himself to be ill-used, he one evening leaped out of a low window, and made his escape. As he wandered out

of town, crying, and not knowing where to go, in an evil hour he was met by a lieutenant of the navy, who asked him the cause of his distress. He said, that he had run away from school; upon which, the officer, instead of restoring him to his friends, desired him to come along with him to his ship. It was during the war; and having become the lieutenant's servant, he thenceforth never saw his home. He had once heard, through a man who came from that neighbourhood, that his parents were dead, their decease being hastened by grief for the loss of their only son. During this recital, he wept like a child, and I almost hoped that the prodigal had "come to himself." He came to me once or twice more for instruction and prayer; but afterwards kept aloof, and avoided my sight. And though I did not see him amongst the drunkards and swearers, yet I fear that his comrades had laughed him out of his compunctions, and that his "goodness was like the morning cloud and early dew which passeth away." Yet, perhaps, in some future hour of darkness and adversity, when the mind is wont to revert to itself, and to look forward to an eternal world, the wanderer may reflect upon the instructions that he received in the lazaret, and return to his much-neglected God and Saviour.

April 25th. Brother Brownell had visited me at the speaking-room in the lazaret, and furnished me with a few comforts in that dreary prison; and his house again became the resting-place of a tempest-tossed missionary. Both himself and family had suf-

ferred much from sickness since I last saw them ; but the cause of religion had revived a little, and prospered, even in rocky Malta. As he was again seized with an illness, just two days before my release, I arrived very opportunely to take his place in the pulpit. I was thus agreeably occupied for two months, when a summons arrived from England for my return thither ; and, meanwhile, brother Brownell was so far recruited as to be enabled to resume his labours upon my departure. The English congregations had much increased during the past year ; and we had now a chapel full of people on a sabbath evening ; nor, indeed, had we sufficient room to accommodate all those who wished to come. But his efforts with the popish Maltese were very cheerless. For if any person amongst them exhibits any desire to receive protestant instruction, the priests not only excommunicate himself, but refuse absolution to all his friends, who then set violently upon him, so that he can have no rest at home or abroad. A true convert would, doubtlessly, be able to brave such persecutions ; but it is hard for a mere inquirer after truth to suffer these things.

On the 23d of June, I left rocky Malta, having procured a passage in a steam-packet bound for Italy. I adopted this plan, as being the most expeditious way of returning to England ; and, after a boisterous passage, as usual, we were landed in the "superb Genoa." After witnessing for so long a time the mufflers of Egypt, and the ugly black hood of the Maltese women, (why such hypocritical sanctity and

modesty ?) I was much struck with the comely white veil which the Genoese females use instead of a bonnet, and which is no mean set-off to their beauty, of which they possess a more than ordinary share. From Genoa I took the *diligence* to Turin; thus crossing over the lower Apennines, and through the luxuriant vales of Piedmont. This city is very neat and regular, and there are pleasant walks in its suburbs. From Turin, the road over the Alps passes by Susa, the ancient capital of Piedmont, which we reached in the evening; and we began our ascent of Mons Cenis by moonlight. I had, on a former occasion, crossed this mountain on a winter's day, when nature's verdure was covered with a shroud of snow; but now the grandeur of the scenery was heightened by the silvery light of the queen of heaven, whilst the air was filled with innumerable fire-flies, and the sides of the road were bespangled with glow-worms, that shed their lustre to a considerable distance. Not a breath of wind was stirring; and the atmosphere was so pure, and so refreshing, that it seemed to be a type of the holiness of heaven.

The vales of Piedmont and Savoy are lovely indeed. The mountains of the latter are less lofty than the former, though they are better cultivated; and their summits are crowned with thick woods, that were planted by no mortal hand. The physiognomy of the peasants is rather singular: little, sharp features, rather flattened on the top, ruddy cheeks, with bodies of stunted growth. Their simplicity seems great, and plenty reigns around. At Chambery

there are two main roads,—one leading to Lyons, the other to Geneva. Having formerly traversed the route through France, and being desirous of seeing the heart of Switzerland, I now took the latter direction. Geneva is much improved in appearance since I last visited it, on account of the great influx of strangers, who crowd here during the summer season. Embarking in the steam-boat for Lausanne, we skirted along the shores of the beautiful lake ; where, amongst other places, Nyon, the birth-place of the saintly Fletcher, of Madeley, was pointed out to me by some friends of missions. From them I learned, that a missionary spirit is now being excited in Geneva, and that true religion is making considerable advancement in Switzerland. Fletcher's Works are also now being spread through this hot-bed of Calvinism. Lausanne has little to boast of except her situation, which is very picturesque. The town is built upon two hills, and is divided into two parts by a narrow valley, through which runs a mountain-stream ; and it has thus some very pretty walks and environs. From hence to Berne and Basle, the road is highly interesting and romantic. I never witnessed such a constant variety and succession of delightful scenery : its endless changes of beauty and sublimity, of hill and valley, of rocks and pasture-lands, of forests and streamlets, with clean Swiss cottages, and their pretty gardens, cannot fail to leave a lasting impression upon the traveller's mind ; and I wonder not at the rage for travelling here, which has lately shown itself amongst the polished circles



of England. Berne itself is a narrow, but handsome city, in an enchanting situation, surrounded immediately by the river, and, beyond it, by mountains of all shapes and sizes. A charming view may be obtained from the public terrace, or from the top of the cathedral; which is a fine old building, worthy the attention of a lover of architecture. After Basle, which of itself possesses no peculiar attractions, we entered the duchy of Baden, remarkable for the fertility of its fields. The crops were now ripe unto harvest, and an immense quantity of fruit, by the way-side, was luxuriating to waste. By crossing two bridges over the Rhine, one of them a bridge of boats, we entered Strasbourg, in the French territory. This city, which lies in a plain, can boast of little, except its cathedral, which is still a fine Gothic building. But modern ornaments (as I suppose they must be called) have been superadded by modern Goths; for a telegraph occupies one of the church's summits, and the beautiful wings have been converted into shops! How like the French, with whom the sublime is ever but a step from the ridiculous! John Knox has been grievously censured by antiquarians for "destroying the rooks' nests, that he might scare away the birds;" which was a very forcible argument at the time, and one not altogether destitute of sound sense; but this mangling by French meanness admits of no apology. Even the Turks did not turn the ancient temples of Baalbec into shops, but into mosques.

From Strasbourg, we began to descend the Rhine

in a steam-boat ; but as far as Mayence, where we slept, the river presented no objects of peculiar interest. The following day's voyage was along the finest parts of the Rhine, which is here skirted by hills on either side. On these eminences are many old castles and ruined towers, whilst neat towns and villages lie at their bases ; and it is the picturesque situation of these turrets and hamlets, in the midst of woods and mountains, that renders the Rhine so famous for romantic scenery. The constant winding of the stream, also, produces a continued variety of objects ; yet this is limited in its extent, being chiefly confined to that part of the river which lies between Mayence and Coblenz. There is, indeed, some good scenery as far as Cologne ; but the other parts are remarkably flat and dull. Leaving Cologne on a bleak and cheerless day, we sailed down to Rotterdam, where we arrived at midnight. Upon entering the Dutch territory, our passports were strictly examined ; and an English gentleman was refused permission to continue his voyage, because he had passed through France ; (which offence, after the siege of Antwerp, had not been cancelled by the signature of the Dutch ambassador ; ) though his passport was correct in every other point, having even been signed by the Dutch minister in London. Rising early in the morning, I went to see a regular Dutch town, with its streets of canals ; which is, at least, a novel sight to an Englishman. By ascending the top of the cathedral, one can obtain a splendid view of Rotter-

dam, and all the Dutch plains, as far as Amsterdam; whence a pretty good idea of Holland may be formed. Then, embarking in a splendid steam-vessel, we reached London in twenty-five hours; and thus I at length concluded my travels for a season.

And, raising my Ebenezer, I could gratefully say, "Hitherto hath the Lord helped me." Through dangers, difficulties, and sicknesses, his providence hath gently cleared my way; and I have been preserved "the living to praise him," whilst many others, of stronger constitutions, and in more favourable circumstances, have fallen under the stroke of death. I am fully convinced, that, *in the path of duty*, nor climate, nor dangers, are any impediment in the way of his provident care: for "He doeth as he willeth amongst the armies of heaven, and amongst the inhabitants of the earth;" and he is strong to succour all those that put their trust in his almighty love.

## CHAPTER VIII.

*Appointment to M'Carthy's Island—Origin of the Mission—Native Assistants, John Cupidon, Pierre Sallah—Reception in Africa—Jollofs—St. Mary's Island—Houses—Dress—Wesleyan Mission—Concubinage—British Slavery—Slavery incompatible with Christianity and Civilization—Oppression of the Natives—Maraboos—Mangrove-Tree—Devil Worship—A Mandingo Chieftain—Professional Jesters—Conversation with Foolas—The Gambia—The Dry Season—M'Carthy's Island.*

THE Methodists are a people who cannot bear to see any one unemployed; nor have they much idea of their ministers ever being so exhausted with labour as to require a protracted relaxation of their toils. Hence it will not appear astonishing, that, just three days after my landing in London, a proposal was made to me to go out to Western Africa on a special mission. Our society has for a number of years occupied a station on the Island of St. Mary, at the mouth of the river Gambia, where much good has been effected amongst the Negroes of various tribes located there by the British government. The Rev. John Morgan, whilst labouring at that place, had been peculiarly interested in the condition of the pastoral Foolas, who are the wandering shepherds of Western Africa, and as such are subject to many grievous oppressions from their more powerful neighbours. Induced by his repre-

sentations, Dr. Robert Lindoe, of Southampton, united with some other gentlemen in forming a society for the purpose of ameliorating their temporal and spiritual condition. To promote such philanthropic designs, they applied to the Wesleyan Missionary Society to send out an agent to those regions, engaging to furnish a sum of money for defraying the expenses of the mission during the first five years. Two native teachers from St. Mary's were also to be employed in the mission, the headquarters of which were fixed at M'Carthy's Island, about two hundred and fifty miles up the Gambia. The names of these assistants are John Cupidon, and Pierre Sallah, both Jollofs by birth. The former was of respectable parentage, but had been taken captive and reduced to the condition of a domestic slave. In this station he learned the trade of a carpenter, and speedily excelled most of his countrymen in that useful art. Having obtained his freedom, and passed through various vicissitudes of fortune, he was chosen to the honourable employment of a Christian missionary, his character being highly esteemed by all Europeans and natives of the Gambia,—an estimation which he has never forfeited. He was taken to M'Carthy's Island by the Rev. William Moister, by whom he was there left to evangelize the inhabitants. In this work he quickly prospered, and, under the divine blessing, succeeded in forming a small Christian church, before an English missionary arrived to take charge of the station.

Pierre Sallah was also a slave, being kidnapped when a boy, and sold to a Mulatto woman of Goree, a French settlement, northwards of the Gambia. Here he was brought up to the employment of a mason, in which capacity he excelled, and was sent to labour at St. Mary's, where he also was caught in the gospel-net by Mr. Morgan. Animated by the heartfelt experience of a Saviour's love, he afterwards began to preach "Christ crucified" to his fellow-slaves in Goree; for which cause he was persecuted by the French authorities. Being deemed a suitable person to become a native teacher in the Gambia, his freedom was purchased by our Missionary Society. The needful money for this purpose was collected at a meeting in the Wesleyan chapel of Abbey-street, Dublin; where our Irish friends resolved to have the whole honour of Pierre's ransom, that he might become "altogether an Irishman." Under the Rev. Thomas Dove, and these two assistants, an interesting church had now been established; not indeed amongst the Foolas, but amongst the liberated negroes located on M'Carthy's Island by the British government. The Lindoe Society were, moreover, urgent to have the Bible translated into one of the principal native languages; and it was in this work that I was specially requested to engage. Under such circumstances, and as none who were supposed to possess the necessary qualifications could be induced to brave the terrors of an African climate, I did not feel myself at liberty to refuse the call; and there-

fore agreed to go, and at least commence the undertaking.

I was accompanied to the Gambia by the Rev. W. Fox, who had lately returned thence, in order to bring home his wife, who was in a very precarious state of health. But he himself, stimulated by the love of Christ, left her in England, and forthwith returned to his work in Africa. After a stormy passage of a month's duration, we arrived at St. Mary's, in the beginning of winter. At the Madeiras we fell in with the trade-winds, which carried us along rapidly till we reached the latitude of Cape Verd. Then steering towards the coast, we felt the influence of an African climate, whilst yet a long way out at sea; and I have heard, that fine sand has been found upon the rigging of vessels at a distance of three hundred miles from the shore. Between Cape Verd and the Gambia, is a tract of sea famous for the frequent calms which there prevail; so that prudent seamen generally take an outside passage. We were, however, favoured with a very gentle breath of wind, and passed slowly along the sandy coast, followed by a number of sharks, which we could distinguish through the clear water. As our vessel dropped anchor in the roads of St. Mary, we saw a number of friends collecting upon the beach; who, having heard by the pilot-boat of our being on board, came to receive us and give us a cordial welcome to Africa. The pious negroes pressed round to shake hands with their ministers, especially with brother Fox, whose return imparted no small degree of satisfaction.

. Some of them could scarcely contain their emotions, but stood a long time in the house gazing upon their much-loved pastor; and, during the whole of next day, they were coming from all the country round about to inquire after his welfare. One poor negro came in haste, saying, "Me hear in the bush" (a place for cutting timber, several miles off, on the other side of the river) "that you been come, and me run, run, run, and me nebber (never) stop till me come to look you." I was, therefore, at once satisfied, that negro hearts are susceptible of the liveliest emotions of gratitude; and they thus appeared to me in very advantageous contrast with the hard-hearted Egyptians.

The last rainy season had been cold and protracted; and most of the population, blacks as well as whites, had suffered much from sickness. There was, however, but little mortality amongst them, as the prevailing disorder was only the country fever; which, of itself, under proper medical treatment, does not prove more fatal than common fevers do in England. At the period of our arrival, the weather was said to be unusually cold; but we found a fine bracing atmosphere at the temperature of about 70° Fahrenheit in the shade, except at mid-day, when it was rather hotter.

The common language spoken here is a Negro-English; since the greater part of the inhabitants consist of liberated Africans of nearly twenty different countries and dialects. These poor creatures were sent hither from Sierra Leone, where they had been



carried by those British cruizers that had captured the slave-vessels in which they had been immured. But of the aborigines of Western Africa who have settled on St. Mary, and who still retain their own language, the principal are a small colony of Jollofs, whose native country is situated on the southern banks of the Senegal, which they possess along with the Foolas of Foota-Toro. They are a hardy race of men, industrious in their habits, sociable in their manners, and more intelligent than most of the other Negro tribes. In form and appearance they vary considerably amongst themselves; some having all the regular characteristics of Negro feature, whilst others approach to the Mandingo or Foola, which is a European cast of countenance. But a mixture of tribe frequently takes place in Africa, through the prevalence of slavery and the slave-trade. From the power formerly exercised by the Portuguese, and latterly by the French, in the Senegal, many of the Jollof tribe have been brought into a state of bondage. Those who have come into immediate contact with such colonists, are tinctured with the forms of popery; though we cannot understand that they have learned any of the doctrines or precepts of pure Christianity. Again: from their proximity to the Moors on the northern banks of the Senegal, they have been instructed by the *maraboos* (priests) in the dogmas of Mahometanism, a form of religion which the tribe in general has embraced. The Jollofs are warlike, brave, and generous, ardently attached to each other, and proverbial for gratitude and fidelity; traits of

character not very common amongst the Mandingoes. At the same time, they are very superstitious, and are much afraid of ghosts and evil spirits, against whose dreaded influence they have many imaginary means of defence. For instance: when a corpse is about to be buried, the mourners walk to the place of interment either in solemn silence, or only chanting a melancholy funeral dirge; nor will they take any notice of strangers at such a period; but on their return, they wash their hands or feet in a vessel of water placed outside of the deceased's dwelling. A large fire is then kindled in the hut, by which it is filled with a dense smoke; so that, should the spirit of the departed come to take away his widow, his eyes may be blinded; and, unable to distinguish the object of his search, it is said that he will go away in disappointment, and return no more to the dwelling. The widow also, for some time after her husband's death, constantly carries a knife in her hand, fastened by a thong to her wrist, that so she may frighten away the deceased's spirit, should he meet her out of doors. The Jollof language is naturally harsh and guttural; but is now so mixed up with French and Arabic words, that it is half lost in these foreign dialects. Its present vocabulary seems to be copious and forcible; but its modes of expression are said to be coarse and vulgar; as might be expected from the contributions of low Frenchmen and Arabs.

The following are a few remarks noted down in my diary, respecting the British settlements on the Gambia, which I prefer recording in the form of a

journal, lest any changes may have taken place since my departure from Africa.

December, 1835. The island of St. Mary is about five miles in length, and less than a mile in breadth; being separated from the mainland by two creeks, whose greater or less size depends upon the season of the year; for, during the periodical rains, the larger part of the island is laid under water. Its soil is poor, consisting chiefly of a dry sand. Its principal settlement is called Bathurst Town, the seat of government, and the place where Europeans reside. At the distance of about half a mile inland is Soldiers' Town, so named from its being the location apportioned to the families of native troops. Three miles from Bathurst is Melville Town, a newly formed settlement; and still farther is Goderich Town, lying at the extremity of the island. St. Mary is bounded on the east side by Oyster Creek, so called, from the numerous oysters which grow upon the mangrove-trees that line its banks. This fish fastens upon their branches when the tide is high; by the stated rising of which they are also supplied with nourishment. There are also two small villages, Jollar Town and Moka Town; the latter consisting of a few huts, situated in a marsh,—a disgrace to the authorities that could be so cruel as to locate any human beings in such an unhealthy place.

The houses of Europeans are built of rough stone, which is plastered over with cement, and white-washed; and being furnished with piazzas, in order to shelter them from the scorching rays of a tropical

sun, they look very neat from a distance. The Negroes live in huts, erected upon plots of ground apportioned for that purpose by the British government. But although there are roads crossing each other in a regular manner, like the streets of a town, the native dwellings are built without any regard to uniformity, according to the fancy of each occupant. They are constructed of a strong cane wicker-work, sometimes plastered within or without, and roofed with thatch. They are also frequently partitioned into two or three chambers; and afford the Negroes a very comfortable residence. Some of the native settlers dress very well; the greatest lack, however, being on the part of females, who deck themselves with necklaces, bracelets, ankle-rings, and other ornaments, rather than with good clothes. The full native dress consists of two long cloths, one of which is wrapped round the waist, and the other thrown loosely over the bosom and shoulders. But many dispense with the latter garment, or only use it for the sake of etiquette upon public occasions. The children were wont to run about naked; yet a considerable improvement is taking place in this respect, through the influence of our missionary schools, all the scholars in which are, of course, decently clothed. A desire of being respectably dressed at chapel on the Lord's day, has also done much to improve the dress of the Negroes; and the appearance of our congregations forms a noble contrast with the nudity of pagan Africans. Our missionary premises lie outside of Bathurst, near to Soldiers' Town. The new

chapel contains from four to five hundred worshippers, and is generally filled on a sabbath-morning. The pious natives hold some kind of religious service on every night of the week, "in order to keep themselves out of harm's way;" and they also assemble for prayer an hour before day-light in the morning. There are about four hundred connected with us in Christian communion on the different parts of this station; and the number is regularly increasing. We have native-built chapels at Soldiers' Town and Melville Town; and we are now erecting a stone house at Barra Point, on the opposite side of the Gambia. A portion of the Barra territory, one mile in breadth, along the river's bank, was ceded to Great Britain at the conclusion of the late Barra war; and a small fort has been there erected, nearly opposite to St. Mary's. This is, therefore, a key to the Mandingo population of the north; and a native missionary is to be stationed at this place.

A custom which immediately attracts the notice of a stranger, is that of the women carrying their young children tied behind their backs. They walk about and work with this burden, having no idea of the civilized method of nursing in the arms. To this usage must doubtlessly be attributed that frequent mal-formation of the children's limbs, which, in many cases, lasts through life, especially in the females.

One of the greatest sources of moral evil in these colonies, is to be found in that loose character of matrimonial connexion which prevails amongst all barbarous people. And although the missionaries

have used every effort to put an end to this evil, and have, of course, established the usages of Christian wedlock amongst the members of their church, yet their endeavours are much hindered by the pernicious example of Europeans. With a few honourable exceptions, these constantly live in a vile state of concubinage; and their mongrel progeny too often inherit all the pride and vices of their parents. The moral confusion which ensues is very distressing; for where nearly all the influential members of a colony indulge in the same wicked practices, shame is necessarily banished, and profligacy is attended with no reproach. But the mischief has not stopped here. For this practice has also been the means of upholding a vile system of slavery, even in a British colony that was established for the express purpose of abolishing that curse of Africa. The origin of this nefarious practice is said to have been as follows: A want of artisans being felt in the Gambia, especially during the erection of some public and private buildings, the French slave-owners of Goree offered to hire out their bondsmen, upon the condition that they should not recover their liberty by inhabiting the British territory for a season. The then governor assented to such terms, being backed in his plans by the European merchants, who were partakers in the guilt of this transaction. For as it took place after the abolition of the slave-trade, it became a criminal action; and all concerned in it rendered themselves liable to punishment. Slavery being thus connived at by the authorities of the place, whole

families of Negroes were subsequently imported to the Gambia; where they brought no small profit to their owners, by their daily labours; and even their children, born on British soil, were claimed and acknowledged as the slaves of foreigners. Many mulatto females now came from the French colony, to cohabit with officers and merchants of the Gambia; and as the slaves were mostly their property, so, for their sakes, the system was upheld and increased. Thus, even the lieutenant-governor\* has become a *bonâ fide* proprietor of slaves to a large extent, although they nominally belong to his concubine. It is now pretty well understood, that pure Christianity and slavery cannot exist together; for there are so many abominations connected with the latter, which true religion directly opposes, that it is impossible for them to breathe the same atmosphere in settled peace. In those countries where a master has absolute control over the bodies of his bondsmen, and where his helpless victims are kept in ignorance of all moral and religious duties, the slave-system may be continued in a smothered quiet. But so soon as light breaks in upon the understanding, and divine grace renews the heart, there will first be a repugnance, and then a desperate struggle, against the

\* The late lieutenant-governor. We trust that British slavery in the Gambia is by this time at an end, as the matter has been laid before the government at home; although we know that there are certain interested parties, even in England, that have attempted to defend it, and have remonstrated against the efforts that have been made to bring it to a termination.

immoralities of slavery, until the chains be finally thrown off, and liberty be secured. In the Gambia, slavery came in direct collision with the evangelization of the Negroes; and though its wrongs might have been patiently borne with, had the system been *legal*, yet, since even the natives knew it to be contrary to British law, it must be abolished. Some English officers had the honesty to declare their sentiments upon this subject; and when the missionaries were interrogated by the Negro, they could not but avouch the plain truth. Mr. Fox finally espoused their cause; and, in consequence of some acts of violence which then took place, a public remonstrance was made to the lieutenant-governor. Though this very individual had formerly threatened the recusants in private with bonds and imprisonment; yet, when thus officially appealed to, he was obliged to declare his opinion as to the illegality of the system; but, at the same time, he not only entertained a mortal antipathy to the missionaries, but upheld slavery with all his private influence.

We may give two examples as a specimen of the kind of government to which the poor negroes were subject for a number of years; and we give these two, because they have been made the subjects of public remonstrances:—The wife of one of our most respectable converts, an industrious mechanic, and also an officer in the Christian church, was ordered to go and work in the woods at a distance from the island. This injunction was given by the bastard-son of one who held the offices of sheriff



and magistrate of the Gambia. Upon the woman's refusal to leave the colony, this stripling came with some men, and forced her from her home; whilst he himself beat off the husband, who wished to rescue his lawful wife. This took place in open day; and the injured husband, being unable to do any thing of himself, ran off to government-house for redress. His Honour was not at home; and the colonial secretary (who was also chief magistrate, and king's advocate) pretended that he could do nothing in the case without the governor. Being ordered to address himself to some of the other justices, the Negro went from one to another, but could obtain no help from any one; and when he at last found the governor, His Honour informed him, that as the woman was now carried beyond the limits of the colony, he could afford him no redress! The woman, however, managed to return to her husband; and a second scene of violence would have taken place, had not the parties sought refuge in the mission-house; when the governor at last informed them, that such a breach of the peace should not be repeated. We humbly think, that, according to British law, the young *gentleman* had rendered himself liable to a halter, which, in another place, he might probably have obtained; and yet no legal notice was taken of the transaction!

The other case was that in which a pensioner's children were taken from him, because their mother, then deceased, had once been a slave of the governor's concubine. The man lived at M'Carthy's Island,

and thither the most explicit orders were forwarded to send down his three daughters. Remonstrances were vain; and, finally, the distracted parent accompanied his children to St. Mary's, where he besought His Honour, with tears, to have mercy upon them. But he was told, that, unless he could pay their value, they must be sent to Goree; which was accordingly done with respect to two of them, the other having, meanwhile, escaped from earthly bondage, by being taken to that place "where the wicked cease from troubling, and the weary are at rest." And here I must anticipate a little, by stating that, at length, after my return to England, the children were restored by an order from Downing-street; a frigate having been sent to Goree for that purpose. Now this case had actually been tried in the criminal court at St. Mary's; and the woman who claimed the children was acquitted, because she said that she took them to educate them for servants, and not to sell them for slaves! It may be asked, why those cases are now mentioned: and we reply, that it is to show the sort of government which obtains in some of our colonies; and also because justice has not been done in either of the above instances; for although the innocent have been released, (thanks to the missionaries,) the guilty parties have not been punished. A similar attempt was made during my sojourning in Western Africa. A Moorish prince came to treat about the gum-trade, at the same time requesting that two of his *quondam* slaves, who had made their escape from bondage, and were now

residing at St. Mary's, should be delivered up to him. The governor, thereupon, apprehended the men and put them in prison. Rumours of this outrage quickly spread abroad, and brother Fox began to make some inquiries at the house where the Moor's attendants were lodging. This was reported to His Honour, who forthwith sent for the missionaries, and reprimanded them for making such inquiries; informing them, that, had they applied to him, he would have given all needful information on the subject. The missionaries intimated, that they possessed the right of personal liberty, and were not compelled to ask His Honour's permission to converse with any one. The governor then said, that he would save them all farther trouble, by stating the facts of the case, which were to the following effect:—  
“An Arab prince had demanded his runaway slaves, and he did not wish to disoblige him; but, at the same time, knowing it to be illegal to give up the men, he had put them in prison, with private instructions to the jailor to let them go out at night, and bid them make their escape; which they accordingly had done.” A pretty story for a British governor to narrate, supposing it to have been all true! However, he failed in his manœuvre; for, upon telling the prince that the men had escaped, and also intimating that he could not lawfully detain them, the Moor immediately saw into the whole concern, declared himself to have been insulted, broke off his mercantile negotiations, and left St. Mary's in a rage.

Before leaving London, Mr. Fox had waited upon the colonial secretary in company with one of the general missionary secretaries, when a representation was made of the slave-dealing at the Gambia. They were informed that such a practice "could not continue for a moment," and that instructions to that effect should be immediately sent out to the lieutenant-governor. Reports of such a representation having been made, were circulated through the colony upon our arrival; and we found the local authorities, and many of the merchants, to be full of hostility against the mission. Upon seeing the state of affairs, I felt convinced that we should have no peace until this matter was settled; and I soon had a specimen of what might be expected from *the laws*. Being wishful to engage in my service a young Negro, who was, in some measure, acquainted with the Mandingo language, and who was desirous of accompanying me up the river, I inquired into the hinderances of his so doing. He informed me, that his services were claimed by the son of an Englishman, whose store-shop he was obliged to keep, without receiving any remuneration for his labour. His master had promised him some pay, but had hitherto given him nothing but his food; and he was obliged to work at extra hours, in order to procure his clothing and other necessaries. As payment of his promised wages was absolutely refused, we advised him to give his master a reasonable notice to procure another servant, and to quit his service: this he did; but, upon sending up the key of the store,

and intimating his determination to keep it no longer, he was seized and thrown into prison. The case was then tried before what is called the Court of Common Pleas ; but as the name of " slave " dared not be there legally mentioned, the excuse set up by the slave-owner was, that certain debts (contracted in the usual way of business) were owing to him by customers at the shop ; and that he would not pay the stipulated wages, or allow the youth to quit his service, until such debts should be paid. This plea was preposterous, and monstrously unjust ; but it was, nevertheless, allowed ; and the Negro was ordered to be responsible for all the debts, and to work until they should be liquidated. He could not pay the amount, and he refused to return to his employ ; and yet they durst not put him in prison. But who was judge in this case ? Why, the colonial secretary ; who held the post of civil judge, in addition to all his other offices, though he had never been brought up to the legal profession ! His knowledge of criminal law was just as meagre, yet he was public prosecutor and king's advocate : the consequence of which was, that almost every indictment at the sessions was found to contain *flaws* ; and the court, making no allowance for his ignorance, permitted some of the worst criminals to escape punishment ; so that it would have been a small loss to the colony, had there been no criminal sessions at all.

At St. Mary's, I commenced learning Mandingo, which we found to be the current language of the Gambia ; but as no proper interpreter could here be

found, my present knowledge was limited to the acquisition of some words and phrases. Yet, by means of these, I was enabled to form an alphabet, to discover the principal parts of speech, and to draw up a small vocabulary.

Our native assistants, William Juff and Amadi Gum, besides several other men and lads attached to the mission, are Jollofs by extraction; so that we have many Jollof interpreters. Through their medium, the missionaries can converse with those strangers who are acquainted with that language; and, amongst others, with many of the *maraboos*, or native Mahometan priests. The latter are men of high pretensions, but are usually very illiterate; though a few occasionally visit St. Mary's who can read Arabic with facility. The first *maraboo* with whom I conversed was any thing but prepossessing in his outward appearance. He professed to be able to read the Arabic; upon which I brought out a Testament, and asked him to let me hear a specimen of his proficiency; but he then confessed himself unable to do so. However, he showed me some scraps of paper, which he pretended to read; and so he might, for aught that I could understand; for they were so wretchedly written, that I could not make out a single letter. I asked him, what was the use of a stiff leathern purse, in shape like a small horn, that was suspended round his neck by a thong of the same material. He told me that it was a *greegree*, (an amulet, or charm,) which had the power of preserving him from any violent injury; for that, whilst

he wore it, nobody could hurt or kill him, even by a gun-shot or a sword-thrust. I thereupon proposed to put it to the test, by his holding up his hand, and allowing me to fire at it with a pistol ; but he shrunk back, and declined the offer. Upon my then asking, why he cheated the people by telling them such lies, he persisted in declaring the potency of his *greegree*. I then suggested, that the amulet itself should be fixed on high, so that I might fire at it without endangering his own body ; but he pretended that it was not his own, contradicted himself a dozen times, and then took his leave.

Another *maraboo*, a young man of more comely form and visage, next came to see me. He showed me an Arabic Testament, that had evidently been much used, which he had borrowed from a friend, in order to ask me for a book of the same kind. He also professed to be an Arabic scholar ; but could only spell a word of two letters in the Testament. He then produced some papers of his own writing, which he read fluently, but knew not the meaning of their contents. Such is usually the case with these Mahometan priests. They learn to write, and to repeat a few lines of the Koran, which they only know like so many Chinese characters, and are unable to read any thing else. He said, that white men understand all writing, but black men do not ; yet he supposed his papers to contain the substance of a prayer. Upon asking him if he ever prayed in his own language, he replied in the affirmative. “ What for ? ” said I. “ For meat, health, life, and

all such things," was his answer. We then explained to him the Lord's prayer, with which he expressed himself to be highly pleased. This *maraboo* repeated his visit, in order to beg a little money; "for," said he, "the people will not buy *greegrees*, now that the white *maraboos* are come, and we don't know how to get a livelihood." I told him, that I was very glad to hear such accounts, and advised him to betake himself to some more honest trade. So Christianity has here done some good, even amongst the unconverted pagans, and is now "shaking the trembling gates of hell!"

On the 6th of January, we left Bathurst in a vessel bound for M'Carthy's Island, called by the natives Jinjinberry. Ascending the river is generally a very tedious operation; since the daily sea-breeze which prevails on the coast does not extend far inland; and the navigation is, therefore, chiefly performed by means of the tide. Trading vessels also stop at different places on the way, for the purpose of trafficking with the natives.

Jan. 7th. We anchored off Jemala, a small village, containing a few cane huts and a storehouse for English goods, situated in a jungle of mangroves. This singular tree only grows on the borders of salt or brackish water, where it forms an impervious thicket by the multitude of its branches. It also sends down shoots from its upper part, which take root in the ground, and, in their turn, form new trees; by which means, an immense forest lines the sides of the river, and the numerous creeks which diverge



from it, and penetrate far into the interior of the country. These are the natural canals of Africa, and are of great use for inland navigation.

Jan. 8th. This morning, we passed a place called Devil's Point ; where our pilot consigned to the deep, in honour of his satanic majesty, a small portion of every eatable in the ship's cargo. My endeavours to prevent his doing so were fruitless ; "for," said he, "the white man's way and the black man's way are very different." I told him, that by making such an offering, and by wearing *greegrees*, he virtually acknowledged himself to be the devil's servant ; and that, therefore, his master might come and take him away whensoever he pleased. But he maintained, that though *greegrees* may be useless in opposing white men, they are often effectual for a black man in wars with other blacks ; and that if he did not give something to the devil on his way up the river, some harm would certainly befall him, so that he should never be able to return. For the prince of darkness is said to have a residence under this point of land, and to stretch out his long arms beneath the water, (the river is here two miles wide,) in order to receive the offerings presented by his worshippers.

Jan. 9th. Early this morning, we drifted with the tide to Sabba, where a quantity of salt has to be discharged. We anchored near a creek, up which the boat was rowed for a couple of miles, though the channel is only a few yards in width. At length, a break in the mangroves exhibited to our view an open space, upon which five or six huts are

erected, together with some others, which form a store. Beyond these, the country is again covered with wood; whilst Sabba itself lies considerably inland. A great many men and women, chiefly the latter, are now employed in landing our salt, by means of the boat and two canoes. These are Fellows, some of whom expressed much surprise at the sight of a white man, a species of being which they had never before seen. My spectacles also attracted great attention; and a chief who accidentally passed by us on the road, wished to obtain them by purchase. A strong *Hermattân*, or land-breeze from the east, has been blowing all day: it is of a parching character, and the thermometer has risen to 90° Fahrenheit in the shade. Yet there is something of a bracing quality in this hot wind, very different from that debilitating influence which is produced by a moist atmosphere; and the paper upon which I write feels as if it had been held for some time before a large fire.

Jan. 10th. Sabbath evening. A comparatively unhappy sabbath to me, as is always the case when deprived of the public means of grace, or of private retirement and quietude. The crew have been discharging cargo all day; and, therefore, in order to escape this confusion, and also, if possible, to do some good, I went ashore, and proceeded with a trader to visit the neighbouring towns. Having provided myself with an Arabic Testament, in case I should find an opportunity of disposing of it to some advantage, we rode about a mile and a half to the nearest town,

a small, dirty place, called Gongonu. Half a mile farther is Kataba, where the chief, called a *Farang*, resides. He lives in a poor hut, like the rest of the people ; but was, at this time, lying asleep upon a mat. As no one but his wife durst awake him, we called this important personage, who could in no way be distinguished from the other squalid females that crowded round to see a white man. This petty king, or the feudal lord of this neighbourhood, was soon awakened, but not to right reason ; for he was quite drunk. He is almost, or entirely, blind, has few teeth, and, altogether, presents an unsightly form of humanity. There was no conversing with a man in such a state ; so I contented myself with asking the women a few questions, and then took my leave. It is customary in this country to have king's *jesters* ; and such an one sat by the chief's side, and took any liberties with him that he pleased.\* We next proceeded to a Foola encampment in the neighbourhood. The men were absent, but we were soon surrounded by women and children ; who did not, however, appear to be a pure Foola stock ; for traces of the Negro countenance appeared in some of their faces. Their huts are built of grass, and they only attend to cattle and corn. The women talked very fast, praised the white men, and wished me to remain with them. But, after a few religious observations, we took our departure ; and on the way back we

\* These buffoons have many privileges whilst they live, but, at death, they are not interred in the ground ; their bodies being deposited in the hollow trunk of a monkey-bread tree.

found the Foola men seated under a tree, near one of the customary places for watering their herds. They usually converse in their own language, but talk Mandingo with strangers; being scattered in small parties all over the country. I began by speaking to them of M'Carthy's Island, and the freedom from imposts there enjoyed; and they replied, that they were aware of this circumstance. I also spoke of educating their children, and questioned them about their *greegrees*. They said, that it was customary to wear such things; that they feared God, but did not pray to him; and that they knew nothing of a future world. They limited virtue to the abstaining from war, and administering hospitality. I told them of the Bible, the book of God, a just judgment, a heaven and a hell. They inquired, if extortionary kings would be punished hereafter. I replied, that there was "no respect of persons with God." At this they smiled, and declared that "God had given to one man, power; to another man, land; to the priest, a book; and to them, the rearing of cattle: that this was the object of their being brought into the world, and this was the work assigned them by the Creator." After endeavouring to lead their minds to something higher than these grovelling objects, we were obliged to return.

Jan. 16th. M'Carthy's Island. Nothing particular occurred in our voyage to this place, where we landed this morning, after a comparatively pleasant passage of ten days, including three days of stoppage to land cargo. The musquitoes had sometimes indeed

been very troublesome, especially when we anchored near a forest; and in the evening it was almost impossible to walk on the shore, by reason of these annoying insects. The Gambia is a noble river, being navigable for five hundred miles from its mouth. It contains many islands, the principal of which are Elephant Isle, Deer Island, Paboon, or Deane's Island, and M'Carthy's Island. For one hundred and fifty miles, as far as Cower, it is bordered by thick mangroves, and is afterwards lined with trees of other descriptions. Some of the islands are beautiful, especially Kayaye, which we passed yesterday. The towns and villages are sometimes situated near the stream, at a break in the bushy wood, but more frequently up the narrow creeks. To row up these natural canals in the cool of the morning, is most delightful. The thick foliage proves a screen from the heat of the sun, whilst the everlasting verdure of the mangrove gives every appearance of rural beauty. Various animals sport around. I remarked four species of king-fishers, which were very plentiful; and two of them were of beautiful plumage. Parroquets, partridges, pigeons, guinea-birds, and water-fowl are also abundant. Squirrels and monkeys sport in the branches; and alligators bask on the muddy banks of the river. At night, the snorting of the hippopotamus is frequently heard; and we saw one of these singular animals half out of the water. When the mangroves cease to be seen, the woods assume a more variegated appearance. The palm, monkey-bread, and stately

mahogany trees, hold conspicuous places. A few isolated eminences are visible amidst a vast extent of low land, which is covered with water during the rainy season. At present most of it is very dry, owing to the parching easterly breezes that prevail in the winter and spring seasons. This wind generally rises in the morning, and, if gentle, soon ceases. Should it, however, blow strong in the forenoon, it usually lasts till sunset. The nights are mostly calm, though a slight breeze sometimes rises late in the evening, and continues till midnight. The days are very warm; and the thermometer has stood at  $94^{\circ}$  in the shade, at two o'clock P.M.; but the nights and mornings are more cool, being sometimes under  $70^{\circ}$ . Calm nights are accompanied by heavy dews; but when the dry wind blows, no moisture is to be perceived. At this time of the year, there is no danger from marsh effluvia; but the river and creeks, which at present are so delightful, prove the death of many Europeans during the rains.

This island was bought from the king of Catabar by the unfortunate Sir Charles M'Carthy, who perished in the Ashantee war; from whom it has derived its European appellation. It is about two hundred and fifty miles from the mouth of the Gambia, which is navigable to this height by pretty large merchantmen and by small vessels of war; but beyond this place, the trade is carried on by vessels of from twenty to forty tons' burden. The island is about six miles in length, and a mile and a half

wide in its broadest part. Its soil is very rich and productive; but a considerable part of the ground is under water during the rainy season. It is still woody in many parts, as only the exportable timber has hitherto been removed.

Fort George is the principal town of this settlement, situated about midway between the higher and lower extremities of the island, on the north bank of the river. Until lately it consisted entirely of native houses. The missionary premises were the first stone building that was here erected, containing a chapel below, and apartments for the missionary above; and we are now proceeding to enlarge the whole. Our congregations consist of about four hundred adults on a Sabbath morning, nearly half of which number are enrolled as members or candidates for membership of Christian communion. A good stone house is now being erected for some of the government officers; and one of the merchants is preparing to build a dwelling and warehouse of the same durable materials. The latter is of no small importance to traders, on account of the dreadful conflagrations which sometimes take place; for as rum and gunpowder are articles of constant traffic with the natives, (besides turpentine and other European combustibles,) the burning of a store-room endangers the safety of the whole town.

## CHAPTER IX.

*Influence of Missions—a Foola Visit—Interviews with a Maraboo—A Matrimonial Difficulty—King Kemmingtan—His Cruelties, and Repulse of the British Troops—Jemala—Preaching to Barbarians—Disputes with Maraboos—Foolas—Teucolars—Pastoral Foolas—Original Possessors of the Soil—Loubies—Foola Language—Similarity to the Kaffirs—Their supposed Origin—Mandingo Language—A Slatee—Feudal System of Government—Serfs and Slaves—Domestic Manners—Conversations with the Maraboo of Morocunda—Notices of Timbuctoo and Haussa—Visit to Foola Villages at Broko—Fattota.*

JANUARY 17th, 1836. I begun my public ministrations here to-day, by preaching to our ordinary congregation in the mission chapel. Our hearers consist of the located Africans, and a few of those that are still under the superintendence of government; the evening assembly being usually less than that of the morning, by reason of night-fall. For in these latitudes there is no twilight, and darkness supervenes immediately upon sun-set; that is, nearly at six o'clock throughout the year. The Negroes of this island are not so far advanced in civilization as those of St. Mary's, seeing that our mission here is yet in its infancy. For we may boldly state, that all the civilization which has been effected in these British settlements, is the fruit of missionary operations; inasmuch as our government does nothing for



the education or moral welfare of its subjects. And it were well if the local authorities would permit us in peace to supply their lack of service. But they are so jealous of the moral influence that we have obtained over the people, that they try to thwart us in all our endeavours to benefit them; knowing that themselves are cordially detested for their illegal oppression and neglect.

Though the principal aim of my mission is connected with literary pursuits, I am resolved to take every opportunity of visiting and conversing with the aborigines, as well as of preaching to them; that so I may obtain such information as shall prove useful in many points of view. I have, therefore, sent messages to several of the neighbouring places, giving notice of my arrival, and informing the people that a visit from the head-men of their towns will be agreeable.

Jan. 18th. This morning I was visited by thirteen Foo-las from the neighbourhood of Broko, a Mandingo town, on the main land, nearly five miles higher up the river. We had a long conversation, in which I endeavoured to persuade them to come and settle upon this island for the convenience of instruction. They said, that they were willing to do so; but that there was not sufficient pasturage for their cattle. I then wished them to come near the opposite bank of the river; but to this they also objected as inconvenient. These people are timid as deer, and always lodge in an open place, where there are facilities for instant flight.

Jan. 20th. A *maraboo* came to see me. He is a tall and comely personage ; who has travelled through northern Africa, in performing a pilgrimage to Mecca. He showed me an Arabic Bible, which he stated to have been given to him in Arabia ; and he reads it with facility, making use of the vowel-points and accents. He seemed to be well versed in the dogmas of Mahometanism ; but allowed the necessity of a morality far superior to that of their common belief. Yet he was staggered at the question, "Where can the power to perform all this virtue be obtained ?" and declared inward purity to be impracticable. To reconcile the justice and mercy of God, was also beyond his reach ; and he took refuge in the most absolute fatalism. Nor did he profess to expect any present blessings from religion, but hoped that he might thence derive a future reward. In order to shun the doctrine of the atonement, he denied the reality of Christ's death ; asserting that the Messiah had been caught up into heaven, and that another Jew had been nailed to the cross in his stead. But when questioned as to his authority for such dogmas, he found himself completely at a loss for any kind of proof, and seemed staggered at the sandy foundation of his own creed. I presented him with a handsomely bound copy of the New Testament ; and after explaining the chief doctrines of the gospel, admonished him to read it, as being able to "make him wise unto salvation." He was much affected with the interview, saying, that he had often conversed with white men, but had never heard such

truths as those now declared to him; for the word was indeed great and true.

Next day, we had another long conversation about Christianity; when the insufficiency of Mahometanism to save mankind, and its utter destitution of all solid proof or divine authority, formed the subject of our debate. The *maraboo* brought forward their usual argument concerning the beauty of the Koran, but failed in substantiating his point. He had read the genealogies of the gospel, with which he professed to be much satisfied. When I interrogated his attendant about the *greegrees* that he wore about his neck, the *maraboo* said he was a boy, and therefore used such trifles. His servant, however, seemed disposed to assert the efficacy of the charms, affirming, that at least they could do him no harm, since they contained the name of God.

A young Foola and his wife from Jemala, (not the town formerly mentioned, but situated three miles from us, on the opposite bank of the river,) next came to see me. I spoke to the man about marriage, as he has two wives; the inconvenience of which he allowed, but was disinclined to put away either of them. He said, that he loved this woman best, but that he had two children by the other; so that, though he allowed the propriety of having but one spouse, it was impossible for him to act agreeably to this conviction. We then commissioned him to consult with his friends about their coming to live upon M'Carthy's Island, where they would be more in the way of receiving instruction in religious truth.

I have been endeavouring to procure a Mandingo interpreter, but find it a hard matter to meet with a good one; so that, for the present, I must be content with the help of John Cupidon, who speaks the current language pretty well, though not yet perfect in its vocabulary, or manner of religious phraseology.

Sunday, Jan. 24th. Having performed morning service in our own chapel, I went this afternoon with John Cupidon to see the Foolas of Jemala; a town that had not been yet visited by the missionary, on account of its vicinity to the territory of king Kemmington. This much-dreaded chieftain has obtained renown from the bold and bloody deeds which signalize his history. He usurped the supreme authority by putting to death his two brothers-german; and maintains it by the same hardihood in cruelty. On one occasion, a messenger brought him some evil tidings from a distance; upon which, the chief immediately seized his musket, and shot the unhappy reporter dead upon the spot. At another time, being enraged against some *maraboo*, whom it is not here lawful to kill, he cut off his hands and feet, and allowed him to bleed to death; saying, "It was God who killed him, not I; for I only cut off his limbs." By such ferocious deeds, he has rendered himself the terror of this neighbourhood. Some little time ago, he seized upon a British vessel laden with merchandize, and appropriated the cargo to his own use. A handful of native troops were taken up the river by the lieutenant-governor, in order

to avenge this piratical deed. It appears that they were led against Kemmingtan's town by a gallant captain, through a dreary forest, where neither food nor water could be procured for the soldiers. On the third day, they came in sight of Kemmingtan's capital, where they expended a quantity of powder and lead upon its mud walls; after which a retreat was sounded, as the men were now fainting from hunger and thirst. Some native allies, who had promised to enter the breach, kept hovering around, wishing the British to set them an example of bearding the lion in his den. But though thus unfaithful to their engagements, they were afterwards very serviceable in covering the retreat. Kemmingtan took possession of two or three pieces of brass cannon that were left behind; and having mounted them upon a mud fort, he now dares the world to attack him in his nest. This burlesque upon fighting has greatly sunk the terror of the British name; and I believe that hundreds of Negroes would fly at the very appearance of the redoubted chieftain.

Jemala is more than a day's journey from Kemmingtan's place, through a barren wilderness; yet I was warned by many not to go thither for fear of his spies. I replied, that I belonged neither to Kemmingtan nor his master, (the devil,) and if I chose to go and preach the gospel in any place, I would do so, in spite of them both. Accordingly, in order to dissipate the terrors of our people, I resolved upon going thither on the very first sabbath.

After crossing the river in a canoe, we walked for

a quarter of an hour through the woods, and then passed a small Mandingo town, the residence of an old *maraboo*, who is a noted rogue and *greegree-maker*. A journey of three quarters of an hour farther, through forest and open lands, brought us to our destined place. At first we made a slight mistake, for which I was afterwards well-pleased. For upon entering the town, we met some men sauntering about with spears in their hands; and imagining them to be pastoral Foolas, we invited them to attend us under the shade of a spreading tree. There is something in such an interview that for a moment startles human nature. To be surrounded with an armed company of barbarians, ignorant of whether they are friends or foes, doubtful whether they will listen to the gospel message, or maltreat the missionary who comes to oppose their old religious creed and national prejudices—O! it is not that chivalrous honour or screwed-up excitement which prevails on the battle-field, or that burst of indignation which hurries on a thoughtless mob in reckless bravado, that can give equanimity in a scene like this! Nothing but a clear conscience, and a firm trust on almighty Love, can keep the soul in peace during such a cold-blooded risk. But one trustful glance heavenwards can dissipate every rising emotion, and fill the heart with calmest serenity. I sat down upon an excrescence of the stump of the tree; John Cupidon and our lads stood beside me; and the natives formed in a circle round, leaning upon their spears. John Cupidon told them that I was an English *foday*, (a learned priest, or one who under-

stands the Koran,) who had come to speak with them about religion ; upon which I produced a copy of the law, and offered to read it in their hearing. A *maraboo*, in reply, said, that they were Musselmen, who only used the Koran. I told them that the Koran declared the truth of the law and the gospel, so that every good Moslem should read these books ; and then endeavoured to point out the blessedness of the Christian religion. The *maraboos* speedily took refuge in predestination, allowing the superiority of our truths to those which they believed, but maintaining the necessity of walking in the old path in which they had been born and educated. To such reasonings I replied, by showing the utility of not judging too hastily, but of first acquainting ourselves with both sides of a question, that so we might be able to choose the better way. One of them now began a flighty description of the glory of Mahomet, which we allowed him to pursue unmolested, till he had clearly committed himself, by affirming that "the world was made for Mahomet." "Hold there !" said I ; "where did you learn that ? I am sure it is not in the law or the gospel ; for I have read them quite through, and can see nothing of that kind in their contents." "No," said he, falling into the trap which I had laid for him ; "it is not in the law or the gospel, but it is to be found in the Koran." I affirmed that I had never perceived such a thing even in the Koran, and challenged him to the proof, asking, if they had a copy of it at hand. The people around us were now looking on with considerable interest, when one of the *maraboos*

brought forth a mutilated volume, and turned over its leaves, as if looking for a passage wherewith to substantiate their dogma. Having pretended to find it, he pointed to a certain page, and read something aloud; during which time his fellows showed all the hopes of a triumph in their looks and gestures. I told him that he could not read his own book properly; and having read the passage myself, asked him the meaning thereof. He replied, that "it was to this effect, that God made the world for Mahomet." "Tell him that he is a liar, for there is not one word of such a thing in the book," said I to Cupidon, who interpreted for us; and he did so with a smile that I shall not easily forget. They then requested me to translate the passage, which contained something about "God's rewarding the righteous, and punishing the wicked." When this was done, I turned to the people, saying, "See what a set of cheats and liars your *maraboos* are!" They looked unutterable things; and the man seemed to be quite confounded. But he again plucked up courage, and made another bold assertion to support his sinking cause; for the truth of which also he referred to the Koran. After exposing this second cheat, I told them that his copy of the Koran was also false and interpolated; for that it commenced with, "In the name of God and our Lord Mahomet," which was contrary to the true reading, which I then quoted. The *maraboos* were thus completely mortified, and forthwith retired with their more zealous disciples, saying, that it was unlawful for them to converse with a Christian priest; at which we



laughed, and declared that we had gained the victory. Some of the people followed them away, but others remained to hear the proffered blessings of salvation. They listened attentively to our discourse, and professed their astonishment at the possibility of a man's knowing his acceptance with God, or his bearing any love to the Almighty, towards whom they entertain no feelings but those of fear and distrust. The chief was present, a quiet old man, who expressed his satisfaction with what he had heard, and promised to pay me a visit on the morrow. I now discovered that these people were Teucolars, or the learned Foolas, (so called from their being Mahometans,) who speak the same language with the other tribes, but despise them because "they never pray." We, accordingly, next repaired to the other part of the town, or rather to an adjoining village, where a small body of pastoral Foolas are located. But as most of the men were now tending their cattle at a distance, our congregation principally consisted of females. Having briefly informed them of the object of our mission, one of the men replied, that "they never prayed or attended to such matters." After reminding them of the uncertainty of life, and the certainty of death, I endeavoured to show them the necessity of seeking those things "that make for their eternal peace;" and, accordingly, preached a present salvation from sin through our Lord Jesus Christ. One of them immediately asked "if a man could know his sins forgiven." As I never mince the gospel, but like to exhibit it in its own bright and glorious colours, I informed them, that "a man can

know it, for such is the declaration of scripture." Another then asked what we should pray for. And, finally, they all agreed to come and hear more of the truth on the following Tuesday.

Upon setting out to return home, I had some doubts as to what might be the course of conduct pursued by the *maraboos* towards us, and whether or not we should be allowed to pass unmolested through the forest. I was therefore agreeably surprised, when one of them came and asked permission to accompany us to M'Carthy's Island, whither he was going upon some matter of trade. He also begged hard for a copy of the Gospels, which he promised to study until he could read and understand the whole. We complied with both of his requests.

Next day, the old man came to see us according to promise ; and with him and his people, who visited us two days afterwards, we had long conversations about the necessity of making peace with God, and concerning the dread realities of a future world.

We must here notice the different tribes of Foolas that are met with in Western Africa ; a distinction which it is the more needful to make, as they have frequently been spoken of as one and the same class of people. There are properly three tribes, called in Africa, Teucolars, Foolas, and Loubies. The first resemble the Mandingoes in appearance, character, and prowess. They have established themselves in several powerful kingdoms, the chief of which are Foota-Toro, on the south of the Senegal ; Foota-Jallon, adjacent to Sierra Leone ; Foola-Doo, or country of the Foolas,

Wassela, Messina, &c. The colour of their skin varies a little, some being quite black, and others of a fairer complexion. They are properly a settled people, though they have a few scattered villages amongst the Mandingoes; and therefore differ widely from the pastoral Foolas, who are the roving shepherds of Western Africa. The latter have no lands of their own, but place themselves under the protection of a powerful chieftain, to whom they pay cattle as a kind of tribute. They are also of a fairer complexion, and have none of the peculiarities of the Negro form or countenance. Some of their young women approach to the mulatto colour, and are of a very handsome shape; for where a considerable part of the body is left exposed, the form attracts more attention than the visage. This race is remarkably timid, and they never fight; which they boast of as a virtue, though it evidently proceeds from mere cowardice. They are doubtless the Leucothiopes of Ptolemy and Pliny; the former placing them near to Foota-Jallon, and the latter to Foota-Toro. Is it not then probable that they were the original possessors of the soil, in which they now wander by sufferance? and that some tribes of the Mandingo family, having obtained settlements amongst them, eventually became the stronger party, and changed stations with the aborigines, yet still preserving the Foola language: but that afterwards, when similar parties came in greater numbers and took possession of the rest of the country, they retained their own language and habits? Such may have been the origin of the Teucolar and Mandingo settlements

in Africa; in some measure resembling the Tartar conquests of China; a theory which would account for the position of the different tribes, their names, colour, &c. For as *doo* is the Mandingo word for "country," it seems evident that the Mandingoes gave the name of Foola-Doo to a region then inhabited by Foolas, though now in their own possession by conquest. Many violent changes of empire must certainly have taken place in these parts; else how shall we account for the language of the Loubies? The latter are very different from the other tribes, being a degenerate race, stunted in growth, and haggard in appearance, (though some of them are of a light complexion,) yet speaking the Foola tongue. They possess neither towns nor cattle, but are the gipsies of Western Africa, living by the manufacture of wooden bowls and other utensils, which they sell to the Mandingoes. They are probably a mixed race of Foolas and regular Negroes or Jollofs, many of them being acquainted with the language of the latter. It is in no wise unlikely that such a mixture should have sprung from the cohabitation of Foolas with their slaves; whose offspring, being despised for their degenerate blood,\* left their houses and formed themselves into a roving tribe, which has never been able to arise from its depressed condition. We read of similar occurrences having taken place in the times of classic history.

\* Some of the Mahometan Foolas do not permit a bastard or his progeny, unto the fifth generation, to enter their houses of prayer.

The Foola language is very peculiar in its structure and pronunciation ; which, in some measure, resemble the Kaffer of Southern Africa. These are the only two languages yet known which have the remarkable euphonic accent, or grammatical change of initial letters ; though it is not applied by both nations in precisely the same manner or to the same extent. Some particulars of this idiom infer a high state of former civilization, and probably also of literary attainments. We understand that the Kaffer *clicks* are borrowed from the Hottentots ; and that the natives of the interior do not employ them, but use a *hiatus* in their stead. Such a *hiatus* is found in the Foola tongue, and forms a necessary part of the language ; since some modes of construction entirely depend upon its employment. Now as the Foolas and Kaffers resemble each other in many of their habits and customs, as well as in their form and manners, the identity of origin in the two families may easily be surmised. It is probable that some tribes of the interior were driven southwards, until, passing the fiery region of the equator, they settled amongst the mountains of Kaffraria. An exigency of circumstances may have made them brave and warlike, whilst those of the family who preferred living in a tropical climate, though in subjection to their conquerors, retain their pristine timidity and mildness ; and they may have been rendered even more timid through the wrongs inflicted upon them by all their neighbours. Infidels are called Kafirs

in Western Africa; whence then came this epithet (for Kaffer is sometimes written Kafir, as in Mr. Boyce's Grammar) to be applied to the southern inhabitants of the continent? Was it not because they refused to embrace the Moslem creed, and must, therefore, either die or find safety by flight? For conversion or death were formerly the only terms proffered by Mahomedan conquerors; and many pagan tribes of the west have been recently converted to their faith by the same powerful arguments. We feel disposed to ascribe an Asiatic origin to the Foolas, according to their own constant traditions; especially as they are altogether diverse from the regular descendants of Ham. We have remarked that many of their words strikingly resemble the Carthaginian names of Hannibal, Hamilcar, Asdrubal, &c., being of three syllables, with the middle one short, and terminating in similar sounds; so that we are inclined to view this tribe as springing from the ancient Phenicians.

The pure Mandingo language is mellow and harmonious; approaching in pronunciation to the softness of Italian. It is the *lingua Franca* of Western Africa; though evidently of eastern origin, with great simplicity of structure, and present poverty of ideas. In some of its forms it resembles the Hebrew and Syriac; its most peculiar sound is of the Malay family; its manner of interrogation is similar to the Chinese; and in the composition of some verbs, it is like the Persian. A few religious terms have been borrowed from the Arabic; and

some foreign articles of commerce are called after their European names; but in other respects the language appears to be unadulterated.

We had occasional visits from a *slatee*, (the name given to chieftains of a peculiar order,) who lives in the neighbourhood of M'Carthy's Island, and frequently comes over to beg rum, and other articles of luxury, from our merchants. Such presents are given in return for favours conferred upon themselves by the *slatee*, who permits them to cut down wood, and even to cultivate ground, on his territory. This chieftain is a *sonninkee*, that is, one of those licentious heathens, who, by not professing the Mahometan faith, claim the right of committing immorality and crime of every species. The appellation of *Kafir* is usually given to a mere infidel, but these desperadoes are such as "neither fear God nor regard man," and are the plague of the whole country. As the Mahometan chiefs also assert their divine right of making war upon infidels, plunder is the order of the day, and peace only lasts whilst the various parties remain in dread of each other's superior power. The feudal system of government prevails in Western Africa. The land actually belongs to the minor lords, who have independent power over their own vassals, whilst themselves are politically subject to a superior king. The latter, however, is far from having independent authority, as he can do nothing without the concurrence of his barons, who furnish the necessary contingencies for war. Under the feudal chiefs, who are generally masters of one or two towns and the

adjoining country, though some of them appear to have a larger jurisdiction, must be ranked the freemen, whose senior members form the chieftain's local council. A great proportion of the inhabitants are domestic slaves. These are seldom sold, unless for the commission of some crime, or from exigency of circumstances; but as they either form the foot-soldiers in warfare, or are unprovided with means of defence, they are very liable to change masters; in which case they are sold as prisoners of war. These latter form the lowest grade of African society; since they become the undisputed property of their captors, at whose absolute disposal they are unhappily placed. Therefore, when a village is taken by surprise, or a town is stormed by assault, or prisoners are seized in battle, the stronger men are usually put to death, and the rest of the inhabitants are sold to a distant people, or forwarded to the coast for sale to Europeans. The women and children who are not thus disposed of, may be put into the condition of serfs, should their captors be in want of husbandmen. But if this be not the case, and if their lords have not taken a fancy to any of the women, they keep them until a good purchaser can be found. It is thus that the ordinary cultivators of the soil are females; since little confidence can be placed in male slaves, unless they have been brought up from their infancy to servitude, and are thus bound by domestic ties to their places of abode. The serfs are comparatively well treated; and if they behave themselves properly, they need fear no peculiar hardships beyond those of



peasantry in most parts of the world, who seldom possess the actual rights of freemen.

The above-mentioned *slatee* is, like other real Mandingoes, of a tall and slender form; some of them being also handsome and dignified in their appearance. They have not the flat nose and thick lips of the Negro family, though their colour is black and their hair woolly. There is, however, a certain variety of shade and feature amongst them, proceeding from intermarriage and conquest; for the mixed offspring of themselves and their captives are doubtlessly called Mandingoes, inasmuch as they live with them, and speak their language. They are a warlike and active race of men; and are the most enterprising traders of the country next to the Moors. But they are full of duplicity and over-reaching; qualities, however, not peculiar to a black skin, especially in Africa. When a trader goes to a distant place, he subsists at the expense of some principal personage in the town; but if he be not regularly invited to their premises, he need never be at a loss for food; since it is a custom of the country, for a stranger to have the liberty of partaking of any victuals that he may see being eaten.

The Mandingoes build in a very irregular manner; their streets forming a number of narrow passages like the mazes of a labyrinth. Their houses are generally constructed of strong mud walls, in a circular form. The best dwellings contain two separate walls of this description, one enclosing the sleeping apartment, which is almost quite dark; whilst the other is built

at the distance of a few feet from it, so as to include a narrow ring of space, which serves for a piazza, or sitting apartment. They are roofed with a rough thatch of long grass, hanging some length over the building, in order to throw off the heavy rains. As windows are deemed an unnecessary appendage, light is admitted and smoke emitted through the doors; but cooking is performed outside, or in a separate hut erected for that purpose. Should a man possess more wives than one, they have their separate huts upon his premises; and the whole is surrounded with a wall or fence. The Mahometans restrict themselves to four consorts; but the pagans keep as many as they can afford to purchase; for their wives and slaves perform all the labours of the field as well as of the house; their lord holding himself quite independent of such mean employments. Hence, since he may have as much land to cultivate as he pleases, a man's regular income of field-produce is increased proportionably with the number of his wives. Some of the African kings are said to possess one or two hundred consorts.

There is a Mandingo town on M'Carthy's Island, immediately adjoining Fort George, on the west, called Morocunda, or Holy Town, which was once a considerable native settlement; but it has been greatly reduced since the British settled here, on account of their mutual jealousies. The first time that I visited these Mandingoes, the men were engaged in prayer, and they promised to call upon me next day. Accordingly, the principal *maraboo*, a venerable old

man who has been at Mecca, came to our house with several of his people. We had a long discussion about the virtues of Mahomedanism and Christianity, the truth of which latter he allowed. He said that he had read a Testament which had been formerly given to him; a statement that was probably true in part only, as he did not know much about its contents except the genealogies. It is astonishing how much importance the Mandingoes attribute to these tables. A knowledge of the parentage of Moses is supposed to possess a peculiar charm; so that one of the first questions which they sometimes ask an Englishman is, "Who was Moses's mother?" The old priest could read and speak Arabic so fluently, that I promised to give him a Psalter; this promise I fulfilled at my next visit, by presenting him with a copy handsomely bound in green, (the Mahometans' favourite colour,) which gratified him in no small degree. We then talked about the coming of Messiah's universal kingdom, which he said *themselves expect shortly to appear*. I told him of the rise and progress of Christian missions, which seemed greatly to surprise him; and he put several questions upon the subject, because "they are looking for some great prophets to arise out of Mecca." He promised to read the Psalter quite through, "should God please to continue his eye-sight, which was now growing dim with age." But the genealogies formed his favourite topic of conversation; and he confessed himself indebted to the Christian books for his knowledge upon this important matter.

Upon another occasion, I made some inquiries of the old man respecting the interior of Africa, through which he had passed. He informed me that Timbuctoo is much visited by the Moors, some of whom also live within its walls; and that it contains about one thousand people, (query, houses,) or a little more. He said, that it was a three months' journey hence to that mysterious city; (but the *maraboos* are very slow travellers;) and described the road as being much frequented. From Woolli, a few days' journey up the Gambia, he calculated twenty days to Kaarta, fifteen thence to Sego, and a month more to Timbuctoo; so that in his three months' journey, he made good allowance for occasional repose. The last part of the route is by water, from Jenni, a little beyond Sego, to Kabara, a port on the Niger, half a day's journey from Timbuctoo. He represented Haussa to be a very large place, containing seven towns with seven kings.

Sunday, Jan. 31st. To-day I went with John Cupidon to visit some Foola towns near Broko. We rode to Fattota, a village at the upper extremity of M'Carthy's Island; and then crossing the Gambia, we walked about two miles to the nearest location of these wandering shepherds. It is a neat little settlement, consisting of one long street, with cane huts erected on either side in regular order. Their dwellings are pretty clean, and have each a raised platform of cane-work, like the frame of a bed, to answer the purposes of couch and sofa. The whole town was surrounded by a fence, in order to form

a slight barricade, and to keep off their cattle from the little gardens which were attached to the back of their huts. We collected a few men and women (but most of the males were tending their herds) under the shade of a tree, which grew in the midst of their village; where I preached to them concerning the salvation offered in the gospel. John Cupidon was our interpreter; and as I did not detain them long, they listened very attentively, and affirmed that "the word was good, and that we were good men for coming to show them these things."

We then went to the other settlement, at about a quarter of a mile's distance, which contains a larger population than the former. We here found some men lounging on the *Bentang*, which is an elevated platform of cane-work, with a covering of the same material, situated outside of the village, and forming a public court-house and talking-place. We sent for the women, and I then preached as before: when they made similar professions of regard to the "good and true word." On our way home, I preached in our little chapel at Fattota, where we had an attentive assembly, athirst for the gospel of peace. As my strength was by this time quite exhausted, John Cupidon then led the class-meeting of our converts in this place; and we rode back to Fort George, tired enough with our day's labour and excursion in the broiling heat of a tropical sun.

## CHAPTER X.

*An Attack of Fever—Conversations with a young Mahometan—Visit from the King of Catabar—Another Visit to Broko—Daily Engagements—Commotions in the Neighbourhood—An Example of the Slave-Trade—Missionary Difficulties—New Commotions—Second Visit from the King of Catzbar—Foola Women—The Weather—African Servants—Drunkenness—A Sabbath Day's Work—Commencement of the rainy Season—Sowing and Reaping—Conversation with Tilibunkoes—A Tornado—Injurious Effects of the Season—An approaching Storm.*

FEBRUARY 12th. I am this day enabled once more to take up my pen and record the goodness of God; being now convalescent from an attack of fever, brought on by over-exertion in my visit to the Foolas of Broko. Upon my return home, I felt a little feverish during the night, but did not think much of it, as I had been all day exposed to a burning heat; and having taken some trifling medicine, I found myself better on Monday morning. On that day also I wrought laboriously both within the house at my Mandingo, and out of doors in fixing a portable corn-mill; at night the fever returned with redoubled violence. Had I been aware of this insidious manner of its commencement, its attack might probably have been broken by the use of powerful remedies, which would thus have had twenty-four hours' time for operating before the strength of the disorder supervened. As it was,

the little physic that I had taken was doubtlessly instrumental in checking the violence of the fever; for, although it continued during a week, I never lost the use of my reasoning powers, nor was even incapable of doctoring myself. At last, under the blessing of God, by means of strong medicines and copious draughts of a native tea, which has powerful sudorific qualities, an intermission was procured, and the herculean *quinine* (our sheet-anchor here) completed the cure.

February 20th. To-day, I had another visit from a young Mahomedan, in whom I have, for some time, felt much interested. So soon as tidings were spread abroad concerning the arrival of an English *foday*, he came to me in company with John Cupidon, who is also a fellow-countryman of his own. We conversed long about Christianity; and he at length allowed the superiority of our claims, and asked, with considerable emotion, what a man must do to be saved. After replying to his interrogatories, I gave him, at his own request, a copy of the Pentateuch and Psalms, as he was already in possession of a Testament. On his next visit, we talked of the comparative merits of the two religions; when I endeavoured to show the inefficiency of Mahomedanism either to give peace to a sinner's conscience, or power to overcome sin; upon which he assented to the "better promises" of Christianity. We then began to read the Gospel of St. Matthew, with which he was much interested, declaring that he had never heard such things before. On

another occasion, Mohammed presented me with a goat, having first asked John Cupidon if he might presume thus far. I told him, that I did not wish to receive presents for myself, but that if he would bestow his goat upon the missionary cause, I would gladly accept of his gift; a proposal to which he readily assented. We then explained to him the parable of the sower and the seed, with which he was much pleased; and he then requested me to interpret the Koran, being probably desirous of seeing what kind of truths it contained. But as I perceived that he had a great hankering after Mahometanism, I was unwilling that he should know any more of its dogmas until his mind were enlightened by gospel truth. I therefore promised to accede to his wish after we should have finished a perusal of the Testament; hoping that long before that period, the eyes of his understanding might be opened to perceive the wonders of Calvary, and his heart be affected by the story of a Saviour's dying love.

To-day, after hearing an exposition of the parable of the prodigal son, he told me that they wished to know for certain if Mahomet were a prophet or not. He had evidently been holding counsel with some of his comrades, and came once more to have his doubts removed. He said that they believed in Jesus Christ, that they much esteemed his person, and that they placed faith in the truth of the Bible; but that they wished to associate the Koran with the Gospel. I declared the impossibility of such a union, adduced proofs against the divine mission of



Mahomet, and showed how strong and unanswerable are the evidences of Christianity. When I adverted to that satisfactory assurance which arises in a man's own breast from the actual enjoyment of true religion, Mohammed seemed to be much affected, and in vain strove to suppress his emotion. At his own request, we then proceeded with the reading of St. Matthew's Gospel.

A Foola from Jemala (a Teucolar) next came to see me. Since I visited their town, his wife has had a son, whom he wishes to name after me. (Is it in order to get a present? If so, he is much mistaken.) He said, that he often thinks of the word which we preached; and that although he does not now understand it, yet, perhaps, when he shall have learned more, he may make up for his past mis-spent life. Amen! Though I have learned how much confidence ought to be placed in mere professions, yet I believe that we should have a glorious work of conversion amongst the aborigines of the Gambia, were it not for the unsettled state of the country, principally produced by the accursed slave-trade.

March 10th. I this day took possession of my new apartments; which form an addition to our former missionary premises. For though they are not quite finished, they are sufficiently ready for my occupation. I have heretofore been very uncomfortably situated in a small, confined room; out of which, also, I have recently been driven during the day by the noise and litter of the workmen. I have, there-

fore, been acting the part of master-mason and builder, by superintending the labourers, and urging them to a speedy completion of the job ; that so I might be enabled to pursue my studies in peace.

We have had a visit from the king of Catabar, who came to this island upon some public business ; on which occasion he called at the mission-house, accompanied by a number of attendants. He is a tall, fine-looking young man ; but has little reputation for wisdom or valour. They all expressed amazement at the sight of my library, and wondered how any man could read so many books ; especially as, in attempting to count the volumes, they found themselves at a loss for numbers to complete the calculation. A large mirror also attracted their attention, and they crowded round to see one another in the glass ; but some of them were terrified, and wished immediately to leave the house, suspecting that there was witchcraft about the concern. I presented His Majesty with a turban, and then with a handsome copy of the law and gospels. He received the books with seeming pleasure ; but upon one of his attendants whispering something in his ear, he hesitated, and appeared disposed to return them. For the Africans are so superstitious, that they suspect evil charms to lurk in any thing uncommon. However, upon my advising the king to get some of his *maraboos* to read the books to him, and telling him, that they would be sure to do him good, he delivered them to one of his servants to carry. He then invited us to go and see him at Catabar,

promising to treat us well, to furnish us with all needful provisions, and to make us the present of a fat bullock.

March 13th. Sabbath. This morning, I set off at day-break in our boat for Broko. As we proceeded up the placid stream, singing hymns, and conversing upon divine things, or catechizing the boys that were with us, the sabbath indeed seemed to be a day of holy rest and enjoyment. But as some delay had occurred in our setting out, (the Africans are never in a hurry,) we thereby lost part of the tide, and were unable to reach the Mandingo town, as I had intended. We therefore at once proceeded to the Foo-la villages, where I again preached the gospel to a few that were gathered together. One of the chiefs presented me with a *colar* nut, as a mark of friendship and regard. Nothing of importance can be transacted in this country without these nuts, which are pledges of faith and amity. On our return to the river's side, in order to re-embark, the lassitude caused by our walk, under an almost vertical sun, made me remember that I was in Western Africa. As we passed quietly down the stream, its banks were covered with alligators, that lay asleep, basking in the scorching heat.

March 30th. My usual day's work is now as follows: After sunrise, I begin my Mandingo translation with John Cupidon as an assistant. At eight o'clock, the Mandingo school commences; which includes our assistants, and such boys about us as understand a little of that language. For these scholars I have

to write out lessons in printing characters, as some of them do not sufficiently understand our running-hand. After breakfast, I return to my study, where I engage with my regular Mandingo interpreter in revising my former compositions. At one o'clock, the Mandingo pupils meet again, to learn writing; and afterwards, until dinner-time, I engage in private reading and devotion. After dinner, I proceed with my lingual studies, or copy what was corrected in the forenoon. A little before sun-set, I go out for a ride; which exercise is usually continued for about an hour; and I thence return to write or read, until my Bible-class meets, or some public service is held in our chapel. After family prayer, I again betake myself to reading and devotion as long as I can remain awake; when wearied nature is at length gratified with repose, and sleep concludes the history of another day's pilgrimage upon earth. My old, favourite books lie neglected upon their shelves; for I must fulfil my allotted task "whilst it is called day," seeing that "the night cometh" (O, how quickly in Africa!) "when no man can work."

April 5th. Considerable confusion has taken place in the neighbourhood of our island. The king of Woolli, who is a noted warrior, by name Muntumba, in conjunction with the king of Bondoo, has suddenly attacked some small towns at a few miles' distance from this place. The reason assigned for so unexpected an outrage is, that they had been endeavouring to make peace with Kemmingtan, with whom the former are at war. Two small towns on the

Catabar territory, namely, Kunting and Yona, have been destroyed. A secret warning had been sent to them on the preceding evening of some approaching evil, and the inhabitants of Kunting fled during the night; but the others were incredulous, and have been mostly captured or slain. Forty captives are said to have been taken from Yona, who are of course doomed to perpetual slavery. The horsemen of the enemy rode along the other side of the Gambia within our view, whilst pursuing the cattle of some Foolas, who lived in that neighbourhood. The latter, however, escaped; though one old man, who used to supply us with milk, was unhappily taken. His son has just been here to inform us of the sad news, and has now gone off to follow his family, who have fled westward. The old man, after looking to the safety of his household, had returned with some companions, in order to save their domestic utensils; but, in so doing, they were intercepted by the enemy's horsemen. Upon seeing their danger, his younger comrades fled into the woods, and escaped; but feeble old age retarded his flight, and he was unhappily captured. The towns about Jemala are deserted, and the whole country is in a state of alarm and distraction; for a general war is dreaded as the result of this outrage. Many of the fugitives have come to this island, and to a small adjoining one.

The dreadful evils which the slave-trade has entailed upon Africa may be farther illustrated by an account which two of our boys gave me of their capture and subsequent sufferings. They were natives of Bre-

cam, a small town beyond the country of Catabar ; and Joseph's father was head-man, or chief of the place. A spy had come to search out the town ; in which he appears to have found few men, but many women and children. One night, therefore, after the usual recreations of music and dancing, which the Negroes keep up to a late hour, they had retired to their respective huts, and were buried in balmy sleep ; when suddenly the shout of an invading troop was heard, as they rushed through the stockade, and set fire to the thatched dwellings of Brecam. Aroused by the cry and the din of arms, each warrior grasped his weapon, and rushed forth to repel the assailants, but instantly received the shot or the spear-thrust of a watchful foe. Thus Charles's father was numbered amongst the slain ; and as the women and children fled out of their flaming dwellings, they were surrounded and captured. The man-hunters in this case were also cannibals, (a few of whom live in the interior of central Africa,) and they afterwards deliberated upon the choice of new victims. Some talked of devouring the children ; and Charles and Joseph hid themselves during the awful moment behind some litter. " But we can get goods for them," was the suggestion of a warrior, to whose lot they had fallen ; and so a more useless victim must be selected. This they found in Charles's mother, who was then in such a condition as rendered her little fit to undergo the fatigues of a long journey. The children saw a man perform the bloody deed, which was accompanied with such revolting brutalities as memory would

fain endeavour to hide under the cloak of forgetfulness. A long road now lay before the captives, during which they suffered much from toil and weariness. The children were sold to one party for cloth, to another for salt, and finally to a Portuguese slaver for tobacco. They formed part of a cargo of eight hundred human victims, several of whom speedily died on the passage, and found a grave in the ocean's bed. But as they proceeded on their voyage, the shot of a cannon was heard athwart the deep; for a British cruizer now summoned the slaver to "haul to." The latter was well armed and manned; and being of far greater force than the little cruizer, prepared for a desperate resistance. But after the engagement had commenced, the breechings of the slaver's guns gave way, (being rotted by the climate of Africa,) and she therefore became defenceless. Her captain, furious to desperation, though he had received several severe wounds, upon seeing his vessel about to be boarded by the British, gave orders to a seaman to fire the powder-magazine and blow her up, that they might all perish together. The latter disobeyed, and the English took possession of her prize; upon which the poor slaves, who had been in a state of indescribable emotion whilst the conflict lasted, now set up a loud shout of joy at the prospect of freedom. Some time afterwards, a man came one day to our mission-house to sell some little article of merchandize. Upon accidentally seeing him, Charles and Joseph instantly fell upon him with all the fury of their

tongues, and launched out the bitterest invectives in their native language. Being interrogated as to the cause of this passion: "That is the man," cried Charles, "who killed and ate my mother, and so I curse him." (The Negroes use *cursing* in the sense of scolding as well as of malediction.) It was indeed the self-same individual; who, shortly after perpetrating the foul deed above narrated, had himself been surprised by a superior foe, had been sold as a slave, liberated on the high seas by another British cruizer, and actually landed on M'Carthy's Island before the children who had been the victims of his barbarity. Such a fact speaks volumes; and for such deeds of cruelty as these, European and American slave-dealers have to answer at the bar of God, since it is they who incite the naturally-peaceful African to violence and murder in procuring slaves.

April 7th. To-day the old Foola whose captivity I had been deploring, came to the island, having escaped by night from his enslavers, who had left him for a while tied by the neck to a tree.

April 24th. The last few weeks have been full of trouble; for the British magistrates and local authorities seem determined to harass and oppose us in every possible way. Nor can we obtain any redress from the lieutenant-governor, who plans or winks at all their nefarious proceedings. O, how little do the most sensitive friends of missions at home know of the toils of those that labour abroad! The governor came up here in great dudgeon,



threatening what he would do to the mission ; but has been obliged publicly to acknowledge, that the conduct of the magistrates was the most illegal that he ever knew. Yet he has afforded us no redress, nor even dismissed them from their office : whilst his own acts have been as dishonourable as ever tarnished the name of a British officer.\* I have, however, gained one point of no little moment, that is, the abolishing of militia-training upon the Lord's day. This was a dreadful profanation of the sacred institution, and a great grievance to our people, who were obliged to go out and exercise every sabbath. But upon my remonstrating with His Honour upon this head, he has altered the day, and also ordered liberty of attending evening worship to the Africans who are still under the manager's care.

New commotions have arisen in the neighbourhood.

\* Since he and other parties concerned in these matters have now gone to answer for their conduct before a higher tribunal than that of man, I refrain from entering into any particulars, or publishing any letters or other documents relative to these grievances. They affected ourselves more than the mission, which could not be injured by our adversaries ; as all the people were well acquainted with the hostility of the authorities towards us, and also with the reasons of such undeserved enmity. But though we speak thus freely of the unjust treatment which we received from the magistrates, we were not wanting in paying due respect to their persons and their office, according to the injunctions of holy writ. We never spoke disrespectfully to them or of them ; nor did we forcibly hinder any of their exactions, though we firmly remonstrated against them, *as being contrary to the existing laws*. "Give us your written order, and we will submit ; for then we shall know where to apply for redress," was our constant language in such emergencies.

Abuderracheem, a Foola chieftain of Foota-Jallon, who is the Robin Hood of these parts, and lives by plunder, is now making an incursion down the southern bank of the Gambia. He has been engaged in settling some disputes for a petty king higher up the river; and having no farther pretext for plundering in that quarter, he has come to avenge an old disgrace sustained in this direction. The Foolas of Broko have fled; their women and children having come to Fattota for protection, whilst the men continue in the woods with their cattle. Thus four Foola villages in which we have been lately preaching the gospel are now deserted by reason of war.

May 6th. His Majesty of Catabar paid me a second visit. After asking about the troublous affairs of the country, I began to talk to him and his people concerning religion. They informed me that they did not come to speak upon such subjects, for that they were *Soninkees*, who cared nothing about these things. Upon my then beginning to explain the great importance of religion, they grew impatient, and said, that the king had come in order to receive a present. I replied, that I had already given His Majesty several presents, and that he had not yet given me anything; that I was not a merchant but a priest; and that it was surely right to talk about the best things. They then rose up and left me; for thus is "the carnal mind enmity against God."

In the evening, when just about to go and see the Foola women at Fattota, I learned that several of them were in Cupidon's yard. They wished to sell

cotton and some large wooden bowls called *calibashes*. I offered to buy a few of the latter, upon which they requested to have beads in exchange. Upon my telling them that I had no beads, but would give their value in money, they said that "they did not know how to sell money." On the other hand, I professed not to use the value of beads, as "a man could not eat or drink them, nor were they a covering from the cold." The women seemed to be a little amused at this philosophy: for as they already possessed all the necessaries of life, what else should they desire but the adornment of their persons?

May 10th. The weather is now becoming exceedingly oppressive, as the sun is vertical, and the thermometer rises to 102° or 104° Fahrenheit, where it continues during the whole day. Though the air used sometimes to be nearly of this temperature, yet it then lasted only a few hours out of the twenty-four. Besides, as Mungo Park justly remarks, the *hermattan* or hot winds are somewhat bracing to the constitution; so that the same degree of heat in March and May produces very different effects upon the bodily frame. The easterly blasts cease in April; but the sea-breeze seldom reaches M'Carthy's Island, and then only after having lost all its refreshing qualities. Truly "the grasshopper is a burden:" for the least exertion is excessively irksome, and a constant languor weighs down the spirits. The broken and restless slumbers of night afford little refreshment, whilst the exhausting heat of the day prevents repose. Besides, the prickly heat covers my body with a dis-

tressing itchiness; and as it has especially attacked my hands and arms, it renders writing by no means an agreeable employment. To add to my misfortunes, I am at present left alone at this station, and have therefore various little duties to perform which did not before devolve upon me. I have also to superintend household matters, which is an incessant trouble, with such untutored servants as those whom we are constrained to employ. It is seldom that any thing like a regularly trained domestic can be met with in this country: so that we usually engage young lads, whom we are obliged to instruct in their routine of duties. But as youth is naturally thoughtless and playful, and as the Africans make little account of noticing time within a range of two or three hours, it is very difficult to obtain any regularity about the house, unless by an ever-watchful superintendence. For instance: I have sometimes continued at my studies long after the usual dinner hour; but upon going to ascertain how matters were getting on in the kitchen, I have found neither dinner, fire, nor cook. After some search, the latter has been discovered fast asleep in a corner, or sporting by the river's side, in complete ignorance of his being behind the ordinary time; for they have no clocks or watches. But the greatest hardship is, *that I am all alone*. As to the provisions which I have at this time to cook, they are not very abundant; for a foreign stock will not keep in this weather, and we are thrown principally upon native resources. We can now seldom get beef; and when we do, it is unfit to eat, as it must be dressed immediately

after being killed. Neither myself nor my boys understand baking bread, so that though we sometimes make the experiment, it but rarely succeeds. A few hard biscuits from a sea-store remain, but they have become maggotty, and I am no cannibal. Of fish, potatoes, and butter, we have none ; and at the present time no rice can be bought on the island, though I have begged a little, and a cargo is expected up the river in a few days. My garden supplies me with cabbages, which grow here most luxuriantly, and of which I have a good stock : the village or our own yard furnishes poultry and eggs ; and my goats yield their milk and an occasional kid. A Negro also sometimes goes and shoots a partridge or guinea-fowl, which is an agreeable variety from the constant routine of poultry and cabbage or rice, both for breakfast and dinner. When the appetite has almost failed from bodily exhaustion, it is hard work to lack a morsel of *bread* ; a want of which none can be sensible till they prove it by painful experience.

May 11th. To-day I had a long visit from three Foolas. They begged hard for some rum and tobacco ; but in vain. It is thus that Europeans, for the sake of filthy lucre, are encouraging drunkenness among the heathen, and neutralizing the effects of a preached gospel. I spoke to my visitors in strong language upon the necessity of relinquishing their sins, and putting themselves regularly under our instruction. They seemed to feel the force of my words ; but they were absolutely mad after rum, and when they left me they hunted over the whole town to beg or borrow

some of this fiery liquor. One of them told me that "he would never forget the word preached to them, but that he would also drink rum till prevented by death." He also wanted a sheet of paper to make a *greegree*, as he was troubled with a liver complaint. I offered them land for farming, if they would come and live upon this island; but they prefer dwelling in the midst of alarm, to having a quiet and secure settlement with order and education. So impossible is it to reform barbarians, until their hearts be first changed by the grace of God!

Sunday evening, May 15th. The thermometer has all day stood at 104° in the coolest part of the house; and now, at nine o'clock at night, it reaches 95°. Our day's work has been as follows: I held the public prayer-meeting at six A. M.; assembled the household to family worship; catechised the children before divine service, which I then conducted, and preached to a full congregation; attended the Sunday-school in the afternoon, when forty children and adults were present; performed part of the evening service, and concluded with family worship. Pierre Sallah has assisted me at all the meetings, and he preached in the evening. John Cupidon has visited the Mandingo and Foola towns of Broko, whither the inhabitants have now returned. John Assar, local preacher, has taught the school, preached, and led the class at Fattota; where the number of scholars, adults and children, was nearly thirty.

May 18th. This morning we had the first slight shower of rain. It is true, that nearly three weeks

ago, a few drops fell during the night ; but this could only be known in the morning from some dints left in the dust. For some weeks past, the evenings have always been cloudy, and much sheet-lightning has been seen in the distance ; but on the last two nights, the sky has been very lowering, and the lightnings have been nearer and much more vivid. Showers of rain frequently fall at the end of May, but not usually before the 20th. Man and beast have been much refreshed by this morning's sprinkling, as the air is now considerably cooler ; and I, who have been leaning upon my oars since Sunday, feel much revived. The natives are now busily engaged in clearing the ground for sowing seed. The Guinea-corn which is used in these parts, grows to a great height ; so that when they wish to reap it, they first bend down the stalks, and then cut off the ears with a knife, leaving the stubble upon the ground. As there is no rain between harvest and sowing-time, the straw does not rot or decompose, but is dried on the surface of the soil. The natives therefore collect and burn it before the first shower of the next season supervenes. After the rain has begun to fall, a person (generally a woman) goes out with a hoe, and makes small holes in the earth. Another woman or child follows, and puts a few corn-seeds into the hole, which is covered over with the foot. Thus the grain springs up in clumps, and is not scattered over the field, as is the case with their rice. After the corn has sprung up, it requires to be cleaned with the hoe ; as weeds also grow here luxuriously, according to the curse

which was pronounced upon the ground when man first sinned. The whole period which elapses between clearing the ground and reaping the harvest, is five or six months; but the process is attended with very little labour. When the blade has appeared, some of the natives, especially the Foolas, sow cotton-seeds amongst the corn. These begin to spring up about the time of corn-harvest; in which case, the stubble is removed in order to make way for the cotton-plants. Thus two crops are obtained from the same field in one year; the cotton being gathered in March.

About this time a number of Tilibunkoes (people from the east) arrived here on their way home from St. Mary's, where they had been engaged at work. They were now each furnished with a musket, an article which it is the height of their ambition to possess; so that they will labour for a whole season, in order to obtain one of these weapons in addition to their daily food. When they came to this island, I went to pay them a visit. They are Seriwoolas, belonging to Kajaaja, a country far up the river Senegal. They said, that by a forced march they could cross over to their country in a week. They have a language of their own, but also speak an impure Mandingo. They are Mahometans in their creed; and they told me that they prayed five times a day. They also showed me a large thick volume which they use for a prayer-book; but it is different from the Koran. Though I found that but few of them could read properly, yet I gladly distributed a few books amongst them, and sent one to their chief,



hoping that their countrymen might thus obtain a knowledge of the sacred volume. Upon receiving these presents, one of them rose up and gravely declared, that I had merited heaven by my good works,—a declaration with which they all expressed their concurrence. I told them that we were all helpless sinners, and that I hoped for mercy and every other blessing only through the merits of our Lord Jesus Christ. They smiled at this confession; and after a little more conversation, we parted from each other, very good friends.

May 24th. Last night, we had the first tornado. About midnight, it began to blow hard from the west; and I fastened all the doors and windows on that side of the house; for we usually sleep with them open. The wind, however, veered round to the east, the lightning flashed in awful grandeur, and in a moment the stormy blast came with resistless fury. I jumped out of bed, and ran to secure the doors and windows on the weather-side, where the rain now poured in plentifully. It was with difficulty that I could shut them, owing to the violence of the storm; and that not before I was quite drenched. Afterwards, as I stood at the door on the lee-side, gazing at the awful scene which presented itself, I bethought myself of the other parts of the house. Passing therefore along the piazza, I found the boys in our parlour lying snugly asleep under a large table, whilst the rain was beating in at one side of the room. So soundly do the natives of this country sleep! After clearing away the water, I perceived that

the roof, which was unfinished, began to leak in many places. In vain I again and again roused my boys to collect the water; for, so soon as I was gone, they fell asleep again. Therefore, after securing the doors and windows, I retired to my chamber, and left the leaky roof to take its chance.

The air is fresh and cool this morning; for a great deal of rain has fallen in a short time, such as it will require several days of a vertical sun to dry up.

My daily routine of business is quite changed. Circumstances have hindered my proceeding with the Mandingo school, all my scholars being otherwise engaged. As to study, it is now almost out of the question; for the lassitude caused by the enervating weather, and the bodily irritability produced by the prickly heat, quite distract me, and render me incapable of any connected thought; so that I see the propriety of a translator only *wintering* in this climate, since the summer will be pretty nearly so much lost time. Even to eat is a very hard task.

May 29th. It is nine o'clock on sabbath evening. Languor has been my portion throughout the day; and, notwithstanding every endeavour to rouse myself, I have been obliged to lie down during every interval of public engagements. My duties have been similar to those formerly described, with the addition of baptisms and burial of the dead. And now I have just fastened all our doors and windows, and set the house in order, to prepare for an approaching tornado. The first blast has passed,

but the storm is not yet at its height, though heaven and earth seem mingling together, and the sky has put on such an angry look, as none can conceive but those who have witnessed a tropical storm. And it is well that we have warning of its approach, or else it would make dreadful havoc in its furious onset ; since, if it enter any place, unprovided with an outlet, it will certainly make a thoroughfare for itself. The noise of human beings, and the bleating of goats, are heard no more ; all animals have betaken themselves to shelter ; and nothing reaches the ear, save the roar of distant thunder, and the whistling of the coming blast. O ! what awful weapons has the Almighty in reserve against the day of judgment and wrathful indignation ! and how well to be closely sheltered in the Rock of ages before the coming of that dreadful storm ! I was speaking to the children about it to-day, and exhorting them to get into the house of mercy, and shut the doors and windows safely, before that tremendous event shall take place. Who then shall stand ?

## CHAPTER XI.

*The Authorities of M'Carthy's Island—A Riot—Demolition of John Cupidon's House—Farther Injuries—Retribution—A Voyage during the Tornadoes—Celestial Phenomena—The Magistrates of the Gambia—A religious Revival—Effects of religious Impressions upon the Body—A dreadful Storm—Unwholesome Atmosphere—Noxious Insects, &c.*

THOUGH I do not feel disposed to recount any of those personal insults which we received from the manager and magistrates of M'Carthy's Island; yet there was one closing scene of violence towards our mission that cannot be passed over without notice, as it has formed the subject of some judicial proceedings; whilst it will also show the oppressive nature of that local government to which British subjects are sometimes exposed in our more retired settlements. Its immediate origin was as follows: A lot of ground had been purchased from a former proprietor for John Cupidon's use; but the late commandant having taken a fancy to its locality, it was ceded to him in exchange for another plot, (and the value of the house,) which was publicly measured, and delivered up to the missionary before several witnesses. Upon this ground, a pretty native cottage had been erected for our respected assistant; and John and Mary had just got all things comfortable therein, when the governor proposed another alteration. He pretended that the street fronting the river was wholly wanted for storehouses, and wished John's lot to

be given up for that purpose. We explained to him the great inconvenience attendant upon such a removal, and also the eligibility of our present situation, as being close to the other missionary premises. But at length, for the sake of peace, we agreed to cede the land in question, upon condition of his granting another lot suitable for our use, and making full indemnification for the buildings, fences, &c. This was assented to by His Honour, and by a Mr. M., to whom the plot in question was to be apportioned. The latter, however, without complying with the stipulated terms, proceeded to take immediate possession of our premises; and, upon my turning off his men, the worthy magistrate returned in company with the manager, (another magistrate,) and swore that he would burn down the house before next morning. I then sent an official notification to the commandant, informing him of the circumstances of the case, and desiring him to make Mr. M. keep the peace towards the mission. As no notice was taken of this request, I proceeded to his house in company with John Cupidon. We there found him, and the two gentlemen aforesaid, drinking and chatting together. I politely informed him that he had sent no answer to my official request. Upon which he said, that he would have nothing to do in the matter. I told him that a violation of the peace was intended; and that as a British subject I respectfully demanded his interference. He replied, that Mr. M. stated that he had a right to the premises. I told him that if he

would grant him a warrant, or acknowledge his right to take possession, or even order us to leave the house, it should be immediately given up ; for then we should know where to apply for redress ; but that if he declined doing so, as Mr. M. had now no legal authority for such a measure, I must insist upon his binding him over to keep the peace, until the matter were elsewhere decided ; adding, that if Mr. M. had any pretensions to the premises, the courts of law were open to him. "Then you would have him go to law," was the reply ; "that is a very round-about way, Mr. Macbrair : I am a soldier, and"— "Yes, Sir," I rejoined, "but I am a British subject in a British colony, and I have a right to the protection of my country's laws. Besides, the deed which Mr. M. declares he will commit, is felony by law ; and he is liable to be shot upon the spot." "I don't suppose that you would do so, Mr. Macbrair," was his reply. I thereupon intimated that whatever forbearance he might think me capable of exercising, he had no right, as a magistrate, to presume upon such being shown ; and that if a riot should take place, it would be difficult for him to exculpate himself, seeing that he had received a previous warning. Mr. M. now began cursing and swearing, and abusing myself and brother missionaries ; upon which I said to the gallant captain, "I came here for protection, and not to be thus insulted in the house of the chief magistrate." "You deserve no protection, Mr. Macbrair," said the commandant, "as you deny the authorities of this place ; and I tell you, that the sooner you

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leave the island the better." Supposing that he alluded to my denying the authority of the manager and magistrates to do as they pleased, I replied, "Sir, I do not deny any legal authority; you say that you will not give him authority, nor will you exercise your own authority at all; you wish to let them do any thing that they please." Mr. M. now swore with dreadful oaths that he would burn John Cupidon's house; and then again, that he would have possession by four o'clock that afternoon. "You hear that yourself, Sir," said I to the commandant, "before these witnesses, I demand protection." "You shall have none, Mr. Macbrair; and again I tell you, the sooner you leave the island the better." Finding all remonstrances to be useless, we took our leave, hoping that they would think better upon the subject after we were gone; and I expressed my opinion to John Cupidon, that they would find no person on the island to assist them in any outrage upon our premises, especially as the commandant dared not lend them his men for such a purpose. In this supposition, I was partly right and partly wrong. The two worthy justices, in conjunction with another of the fraternity, having plied themselves well with liquor, went through the whole town, looking for some one to head a mob; being wishful, it would appear, if possible, to keep out of the affray *in propria personâ*. But every one refused them; and, at last, Mr. M. determined to do it himself. He therefore obtained from the manager a loan of those liberated Africans who had recently come to the island, and were still

under his care. The manager drew them up in the barracks, plied them with several gallons of rum from Mr. M.'s warehouse, and equipped them with weapons out of the government stores. He then set their ordinary overseers over them, against their will, armed with whips, wherewith to compel the men to *do their duty*. Mr. M. placed himself at their head, and advanced towards Cupidon's premises; whilst the manager, and his other brother magistrate, took a circuit round the back way, and came to another part of the fence, where they might witness the proceedings, without taking an actual part in the affray, which they had nevertheless assisted in raising. I was at that time just about leaving Cupidon's yard, when I heard a drunken rabble approaching with loud shouts. I could scarcely believe my eyes, when I saw Mr. M. at the head of such a *posse*, thinking that he could never have so far degraded himself, and risked his own life. Going towards the gate, which was fastened, I ordered them to keep without the premises. Mr. M. then burst open the gate,\*

\* Should Mr. M. ever read these pages, let him know that he owes the preservation of his existence to the influence of that religion which he has so much abused. Nothing but that love which "beareth all things," and which shrinks from sending so guilty a soul into the presence of its Almighty Judge, could have prevented me from ending, at that moment, his crimes and our wrongs by the sacrifice of his life; for which neither resolution nor means were wanting, and which the laws of our country would have justified. But I obtained a nobler satisfaction in sparing his life; and shall be well pleased if it be spent in timely repentance, and preparation for a future world.



drew up the men, and ordered them, in the king's name, to make an attack. They hesitated to advance; but the overseers impelled them forwards to the work of destruction. Several times they fell back at my command, but as frequently the lash of the whips drove them on. A crowd had now collected without the yard; and had we shown the least resistance, numbers were ready to have defended the house with their lives. Some of John's friends, seeing that we were resolved not to oppose the violence by force of arms, then ran in and saved his books, and part of the furniture; the rest of it was broken to pieces. Amongst other articles, a sword attracted my observation, (I believe that I handed it out myself,) and for a moment excited a strange feeling in my bosom; but I ordered the tempting weapon to be carried immediately to our house. I remained at the door, which none of the rioters dared to enter, until the roof was beginning to fall, its supporters being cut away from the outside. I then went out, and sat down before the tottering dwelling, in order to see the end, and prevent any mischief from ensuing; but I silently called upon the God of vengeance to look down and regard the foul deed,—an invocation which did not pass unnoticed by Heaven. When the last part of the dwelling-house had fallen, a loud shout was raised; and the outhouses were in like manner demolished. In one of these were some of the government-children, who had been committed to Cupidon's special care by the lieutenant-governor; (a point worthy of remark!) and they were in im-

minent danger of perishing in the ruins, when Cupidon informed me of the circumstance; and we rushed forwards, and interposed between the rioters until the children were rescued. We then left the buildings to their fate; and when they had been destroyed, and the materials were being removed and thrown into the river, we retired to our house, where I gave the Cupidons a lodging, until another dwelling should be prepared for their use. We cheered each other up; and John even reproved Mary for mourning over the loss of her glass and china, which had come from a distance, and could not be easily replaced. I never admired John more than at that trying scene!

This affair took place on the 20th of May. Next day, I sent John Cupidon and Pierre Sallah with a written communication to the commandant, requesting him to issue warrants for the arrest of the rioters. Of this he, of course, took no notice; as he had even privately absented himself from his dwelling at the time of the riot, so that he could not be found when I sent Sallah to fetch him to the scene. I then wrote letters to the brethren at St. Mary's; together with a memorial for the governor, and dispatched them instantly in our open boat, by the hands of Sallah and two other witnesses of the transaction, that so there might be no excuse for not bringing the guilty parties to immediate justice. But His Honour, in reply, merely stated that he had written to the manager and commandant for an explanation of the "strange charges" (why *strange charges*?) I had

brought against them; and that if Cupidon had been wronged, he might have recourse to legal redress. As the cloven-foot appeared in all this mummery, I resolved to go down the river, so soon as brother Fox should arrive to take charge of the mission; and I accordingly commenced packing up my baggage. Meanwhile, the hostile spirit of the local authorities still farther manifested itself towards our people. The ground which had been cleared for seed by our assistants, and others connected with the mission, (for it is usual to allow the Negroes to cultivate any waste lands, until they be wanted for building,) was taken away by order of the manager, and assigned to some other parties.\*

On the night of brother Fox's arrival, we sat up to a late hour, talking about different matters connected with the mission; and had only retired to bed for an hour or two, when we were aroused by the light of a large conflagration that had taken place in the town. We gazed at it from our piazza in trepid amazement; for the flames mounted up to heaven; whilst ever and anon a great explosion took place, from the firing of some combustible materials. We feared that the whole town would be destroyed, so violent was the conflagration; but upon going

\* The greatest ferment now existed amongst the inhabitants of the island; indignation and vengeance being excited because of Cupidon's wrong. Some of the Negroes, whose lots had been nominally given away, loaded their muskets, and declared they would shoot the first that offered to touch their huts; so that no others were turned out by violence, but they were bought off with money. Thus far, good was brought out of evil.

towards the spot, we found that it was the store of Mr. M. (and his partner,) who had destroyed Cupidon's house. I was told, that the property destroyed was worth nearly £1,000; whilst Cupidon's house, and loss of furniture, did not amount to a tenth part of that sum. The store-keeper, who had been amongst the rioters, lost every thing that he possessed, having narrowly escaped with his life. This was the first retribution.\*

June 8th. St. Mary's. It is no joke to sail down the river in a little schooner, of a few tons' burden, at this season of the year. As it had no cabin, the deck served me for a dwelling both by day and by night; whilst the boom of the mainsail was so low, that it could just pass over my head as I lay upon a mattress near the stern. The sun was almost vertical; and though I sat all day amongst the rigging, so as to obtain a little shelter from the scorching heat, yet my hands and face were so burned, as soon to become a complete blister. When evening approached, and I lay down to rest under the canopy of heaven, I was frequently awakened in haste, with the cry of "Master, tornado be coming." Then quickly jumping up, and stowing away my bed in

\* A new store-room of the manager's was shortly afterwards accidentally destroyed by fire; and a similar fate overtook the barracks, wherein the men lodged who suffered themselves to be led against our premises. In consequence of this disaster, they had no place to live in, save to lie underneath the piazzas of the government-house; and that, too, during the season of tornadoes and rain. The Negroes acknowledged in these things the "finger of God."

the hold, whilst the sailors were taking in all sail, I wrapped myself in my cloak, and patiently awaited the coming blast. So soon as the fiercest part of the storm had passed, a little of the foresail was hoisted, and we scudded with great velocity before the wind; since the tornadoes always blow from the east; and they were therefore favourable for us in descending the Gambia. But the rain soon poured down in torrents; and when unable to find shelter, by creeping under the sails which lay upon deck, I was obliged to "possess my soul in patience," and quietly wait for the appearance of day; when every thing was quickly dried by the scorching rays of the sun. Yet it was only whilst a storm lasted, that we had a fair wind; for it was generally contrary to our progress; so that we had seven days of such unpleasant sailing. On the forenoon preceding the first tornado, a beautiful halo appeared round the sun, at a distance of about  $15^{\circ}$ , of small breadth, but splendidly coloured. The sun was dusky at the time; but there were no clouds in the heavens; and as the hues of the halo were very distinct, it formed an object of great beauty. On another occasion, I saw a faint lunar rainbow; and as the "bow in the clouds" is a pledge of mercy from God to man, it is ever to me a most interesting phenomenon. During a stormy night, I often forgot my own troubles while contemplating the awful grandeur of the scene. It is impossible properly to describe the state of the heavens, when the lightnings flash from every quarter at the same moment, illuminating the whole country, so as

to make minute objects visible ; whilst the forked streams of electric fluid shoot up and down the angry clouds, and the crackling thunder drowns every other sound in the noise of its deafening peals. Such a scene conveys to the mind some idea of the majesty of Jehovah, and reminds a Christian of how great power is the Lord of condescending mercy ! how able is the hand of love to bless and preserve him !

Upon my arrival at St. Mary's, with a number of witnesses, the lieutenant-governor refused to have any thing to do with our matter, or even to notice the charges which I had laid against his own servants at M'Carthy's Island. The colonial secretary, also, though chief magistrate, and public prosecutor, refused to grant a warrant or a summons against the delinquents. And though two of the magistrates at length heard the case, and bound Mr. M. over (on very insufficient bail, neither of the sureties being a householder) to appear at the next sessions, on a charge of felony ; \* yet they declined summoning the manager,

\* Before the court, Mr. M. declared, that *as he could not get the premises by fair means he took foul* ; and requested to have this recorded as his defence !

We understand, that, after a long time, he was at length brought to trial at the sessions ; but got off through a *flaw in the indictment*. Upon this we make no comment. All the circumstances of the case, as above narrated, have been sworn to by credible witnesses, of whom the court might have had as many as they pleased ; “for these things were not done in a corner.” The Secretary of State has ordered the new governor to investigate the affair ; and we trust that it will not be entirely passed over. The former governor, secretary, manager, and others concerned, have, however, gone to answer before a higher tribunal. This is a second retribution.

or taking the deposition of witnesses against him ; whilst they permitted the colonial secretary to rail against myself in public court. They would not even give me a copy of their decision upon any of my applications, or let me know any thing of their proceedings. Upon my threatening them with a prosecution for wilful neglect of duty, several of their body assembled in secret conclave, declared me to be a "troubler of the authorities," and agreed to report me as such to the government at home. Upon this, I denounced their proceedings to the lieutenant-governor as a breach "of the liberty of the subject," requesting him to investigate the matter, and to forward my reply to the Secretary for the Colonies. But he would take no notice of my applications, and smothered all the proceedings. Thus far, I have considered it my duty to write ; more, I forbear to narrate ; though furnished with abundant materials in proof of insult and injustice, from affidavits, letters, and other official documents.

But we had a little comfort amidst all our difficulties in a revival of religion, which now broke out amongst the Negroes ; and I have at other times found it happen, that God's ministers have been made especial instruments of good, when in the midst of outward persecutions or distresses. We had now many converts to the faith of Christ, as several were brought to repentance and remission of sins on every night of our holding public meetings. The outward circumstances which attended these conversions were sometimes very similar to those described by Mr. Wesley,

when he began to preach a present salvation through faith in the Redeemer. But to me there appeared nothing strange in this exuberant excitement of feeling. I had witnessed in civilized England the powerful effects which a sense of guilt often produces upon a newly-awakened soul. I had seen the agonizing remorse, almost the ravings of a hitherto careless sinner, when first brought to a conviction of his guiltiness under the fear of approaching death; and why then should I wonder at any extravagance of emotion being manifested by the untutored children of Africa? The ungovernable influence produced upon the body by some of the common passions of our nature, when allowed to take their unrestrained course, has also sometimes come before my notice. We have seen anger, grief, and fear assuming every appearance of the wildest frenzy in the case of those who had been accustomed to restrain their feelings according to the usages of civilized society. And if an ignorant and thoughtless sinner should all at once be made sensibly aware of the requirements of a holy God, and by the same convincing light should feel himself to be guilty of innumerable offences against his righteous laws, and consciously perceive the sinfulness of his whole moral nature in opposition to the purity of Jehovah, and believe the sword of avenging justice to be suspended over him as by a single hair,—we wonder not that the strongest manifestations of emotion should be exhibited in such a case, but are rather surprised that such exhibitions do so seldom occur. And if the feelings excited



in the former-mentioned instances be thought just and natural, then we unhesitatingly state, upon the broadest principles of mental philosophy, that the want of them in the latter situation must proceed from a blinded mind, or a hardened conscience; in which the proper sensibility of the soul is suppressed through pride, or kept dormant by the influence of error and unbelief. If a man be condemned for stoical apathy, where he does not manifest the passion of grief upon an announcement being suddenly made to him of the loss of a dear and much-valued friend; then, why is an intelligent being to be accused of fanaticism, if he show the signs of bitterest sorrow when a message is suddenly brought to his conscience of his soul being in a lost condition by reason of sin, and of the imminent danger in which he stands of eternal ruin? When any one condemns the mourning of a sincere penitent as being needless or extravagant, it is just because he himself never experienced the sorrows of a contrite heart, and never was feelingly alive to the awful concerns of judgment and eternity. At the same time, we unhesitatingly admit, that where outward emotion is substituted for inward conviction, or where the presence of the former is declared to be necessary to the existence of the latter, or even to form an essential part of true repentance, such a view is contrary to the simplicity of the gospel. But there is a wide difference between insisting upon the necessity of outward emotion, and allowing its presence as an incidental circumstance. With respect to the bodily

convulsions of some of the Negroes, whilst under a state of conviction for sin, we neither encouraged nor reprimanded them; but we simply showed our view of their inutility to salvation, by desiring the bye-standers to hold such individuals, that they might not do themselves any bodily harm. For sometimes they would dash their heads against the benches, tear their hair, and throw themselves upon the ground in a violent manner. The converted Negroes fully understood our meaning; and, though unwilling to disturb their own devotions by attending to their neighbours, would do as I required; though some of them once said, in their artless simplicity, "O, master, he can't hurt: no more conviction catch him; by and by he must feel well." And such was indeed the event; for nature was soon exhausted by so violent a paroxysm of emotion, and the sufferer would then lie motionless upon the ground; in which case, the other Negroes would pray and sing around him, until he arose with "a new song in his mouth, even praise to the Lord." If it be asked, what were the immediate effects and subsequent fruits of such a conversion, since, "by their fruits ye shall know them;" we reply, that, in the first place, such an individual would come and declare with the utmost simplicity the painful struggle that had been taking place in his mind during the convulsion of his body, to the violence of which he seemed to be quite insensible; expressing, at the same time, his heartfelt joy in a conscious sense of the divine favour, and his determination to

lead a new life, by "walking in all the ordinances of the Lord blameless." And that a life of piety and virtue 'did ordinarily follow upon such a confession, can be proved by the testimony of the whole colony, even by our bitterest enemies. The Negroes had no other means of instruction than those afforded by our mission; and as to example, had they imitated the conduct of most Europeans that frequent Western Africa, they would have been more likely to degenerate than to improve in a moral and social capacity. The orderly and industrious lives of hundreds of these once-untutored heathen, is the sign of our ministry being a "work of the Lord." Some of the merchants who could freely rail against Methodism, nevertheless desired to have Methodist servants to keep their store-houses, and fulfil other offices of a trustworthy character. And many a bright spark of intellect and genius has been elicited, by the more than magic power of Christianity, from the once spell-bound mind of the barbarian. Knowledge has begun to increase apace; and all the best artisans of the colony are members of religious society.

A pleasing work of grace commenced at the same time amongst the girls of sister Wilkinson's school. The number under instruction was about seventy, of whom a religious class of twelve was now formed; several of whom professed their faith in the Redeemer, and showed the true signs of a converted heart. These children were a credit to the whole colony; whilst the neatness of their apparel, and the

propriety of their behaviour, at once betokened the place where they had received their instruction.

Early in the morning of the 26th of June, we were visited with the most dreadful tornado that I ever witnessed ; and from the effects of which we had a narrow escape. Being aroused from sleep by the violence of the blast, and having secured all the doors and windows that were exposed to its fury, I lay in bed, (sleep was impossible,) ruminating on the amazing power of the elements: the house seemed to shake from its foundations, and I could hear nothing, save the incessant roar of heaven's artillery, which seemed to burst just over our dwelling. In vain the shutters tried to prevent the entrance of the vivid flashes which illuminated the chamber ; and, remembering that there was an open window in an adjoining closet, where an iron press was deposited, I thought it would be most prudent to rise and shut it, lest the metal should attract the electric fluid. As I was passing through the partition-door, a flash passed by with such vividness as to deprive me for a moment of consciousness, and I fell flat upon the floor. Rising in haste, I ran to the window, performed my task, and returned to bed. But it would appear that the electric fluid, having passed by our house and the adjoining chapel, entered a cottage on the other side, setting the roof on fire, and scorching the legs of two women who were lying on the ground ; and, then, having made a way for itself through the side of the cottage, it blasted some of the neighbouring trees, and tore up the earth.

We were not the only persons who wondered how the lightning should have passed by the mission-house and chapel, the most conspicuous buildings within the circuit of half a mile, and yet have been attracted by a low hut at the distance of only a few score feet; but He that reigns on high "makes a way for the lightning of the thunder."

In addition to the heat of the weather, we now suffered severely from the moisture of the atmosphere. When the rain ceased to fall, the sun soon regained his wonted power of evaporation; so that the air frequently resembled the fumes of a steam-bath. During the continuance of a protracted shower, a considerable degree of chilliness was often felt; but, shortly afterwards, a great sense of oppression supervened, in consequence of the weight of the atmosphere. The greatest danger, however, arose from those exhalations of *marsh miasmata*, for which Western Africa has obtained so mournful a notoriety. For, the vast quantity of vegetable matter that has been merely dried upon the surface of the soil, or lightly covered with drifted sand, during the dry season of the year, begins to decompose upon the arrival of moisture, and send forth such noxious effluvia, as sometimes fill the air with a horrible stench. All who breathe these pestilential vapours are immediately attacked with fever; a point to which Europeans seldom attend; and they therefore heedlessly expose themselves to danger and death. However, as the soil of St. Mary's is chiefly of a sandy nature, its climate is not so dangerous as that of

Sierra-Leone, or M'Carthy's Island ; \* and were all the mangroves cut down, and the stubble burnt, I doubt not that the health of the place would considerably improve. "New-comers" are generally seized with fever at the commencement of the rains ; and the "old hands" have their turn at the drying season, when no European expects to escape.

After much rain has descended, the frogs become quite uproarious, as they swarm in all the marshes and ditches ; and their evening croaking resembles the grinding of a large mill. Before this period, we were troubled with sand-flies, (at St. Mary's,) which are little black insects, just perceptible, that alight upon all the bare parts of the body, and there inflict their itching wounds. After these, a large species of insect, of the size of a beetle, said to be flying *Termitæ*, come in multitudes, and make no ceremony of dashing against the face, when they are blinded by candle-light ; but they do not sting. Our greatest and most constant enemy, the mosquito, next arrived. This insect sends its probe through stockings and thin clothes, inflicting a wound that some-

\* The practice of our missionaries in having public worship at sun-set, and sometimes at sun-rise, the most dangerous hours of the whole twenty-four, (especially the former,) is, doubtlessly, one cause of the mortality amongst them. An example might here be taken from the natives, who at sun-set retire for refreshment, and engage in their sports late at night. Divine worship should be held in the forenoon and afternoon, or else later in the evening. Europeans should also never go abroad when the sun breaks forth after a shower, unless the ground be then still under water.

times lasts for several days ; since some of them appear to be more venomous than others. They were so numerous, as frequently to make the white walls of our chamber appear of a speckled colour ; so that we could seldom sit in the house after the candles were lighted, but took refuge on the piazzas, or out of doors. We used fine gauze curtains round our beds, and took every precaution to ward off their approach during the hours of slumber. For this purpose, we avoided taking a light into our bedchambers ; and having first well shaken the curtains, so as to rid them of any lurking foe, we carefully tucked them under the mattrass ; and then, when about to get into bed, we opened a small part, and, hastily entering, we again cautiously closed the breach. But, alas for all hope of repose, if the smallest opening had been left in our fortifications, or if any enemy had unobservedly remained in our camp ! Its buzzings drove away all thought of sleep ; and many a half-hour have I laid awake, watching in perfect stillness for the insect to alight upon my face, if perchance I might then surprise it with a sudden slap of the hand. But, in such cases, open war was the best remedy ; and, therefore, throwing aside the curtains, and furnishing myself with a towel, I drove right and left, till I imagined the enemy to be fled. Such incidents may appear trivial in England ; but they are of some consequence in Africa, where proper repose is essential to the preservation of health. At St. Mary's, we were not infested with snakes and serpents, as at M'Carthy's Island ; nor were our fears

awakened by the midnight roaring of wild beasts, as on the main land. Some travellers represent the forest-encircled towns to be literally besieged at night by beasts of the field, which prowl around, and seize upon every animal that unfortunately happens to be outside of the stockade.



## CHAPTER XII.

*Mandingo Translations—A Foola Foday—The Danger of Over-exertion—Mortality amongst British Seamen and Missionaries—Ill-treatment of the liberated Africans.*

IN the midst of our troubles, I proceeded with my Mandingo work as well as I could, and endeavoured to redeem every moment of time, until I was finally obliged to yield to the influence of the climate, and relinquish my studies altogether. For, being unable to prosecute any connected trains of intense thought for many minutes at a time, I found it needful to betake myself to less serious pursuits. Previously to that period, I met at St. Mary's with a very valuable interpreter in a Foola *foday*, who was now residing in the colony. With him I translated part of the Arabic Testament into Mandingo; and I had thus an opportunity of testing the correctness of those translations which I had already made with a Jollof interpreter, through John Cupidon; and with a Mandingo, (educated in England,) from the English Bible. For this purpose, it was not necessary to go regularly through the scriptures; but I selected a few of the simplest portions, including the parables, as adequate specimens of the whole. With this *foday*, I also revised my outlines of a Mandingo grammar, with its vocabularies; and drew up a sketch of the Foola (Teucolar) grammar. Gabriel

was the most intelligent and upright Mahometan that I ever met with in these parts. He could repeat nearly all the Koran, and several chapters of St. Matthew's Gospel; to which latter he referred with great precision. He had been a man of some importance in Foota-Jallon, which he stated himself to have left in a fit of indignation at his townsmen. A man who had accidentally killed an Arab, had taken refuge in Gabriel's native town, where he resided in security for a considerable time. At length, the retreat of the man-slayer being discovered, he was demanded by the avengers of blood, in order to be put to death. A violent dispute thereupon ensued; some of the people, through fear, consenting to the demand, and others maintaining the rights of hospitality, by which they were bound to defend him to the last extremity. Amongst the latter number, was the *foday* and his fellow-priests, who vehemently urged the claims of religion and truth. But the fears of the majority prevailed; the man was given up to death; and the *foday* put a previously-made threat into immediate execution, by leaving a place which had polluted itself with blood. No entreaties could prevail upon him to remain; for on the very next morning, he manumitted his slave, distributed his property amongst his friends, and left the scenes of his boyhood for ever. He now lived at St. Mary's, where he earned a scanty livelihood by transcribing copies of the Koran. The great stumbling-block in Gabriel's way to the reception of Christianity was his latitudinarian principles, "that all religions came

from God, and that every creed which taught men to pray was good." We had many conversations about Jesus Christ, whom he acknowledged to be the true Messiah, and even a greater personage than Mahomet, but denied him to be the Son of God, quoting that passage of the Koran which says, that "it is ridiculous to suppose that God has a son." Hereupon, I read with him some portions of the Acts of the Apostles, the third chapter of St. John, the first of Hebrews, &c.; upon which he granted the point of doctrine contended for; though I could perceive a considerable struggle to be taking place in his mind, as to whether he should give a preference to the Bible or the Koran. Having on one occasion thrown down the latter book in a hasty manner, in order to show my disregard for its dogmas, he told me, that I "ought not to treat it with such disrespect;" and when I replied, that it was altogether a cheat, "But," said he, "it contains the name of God." He seldom would use that sacred name, affirming, that it was "too great for his mouth." Upon my then taking up the Bible, and kissing it, he said, that notwithstanding all my railing against Mahometanism, I must be a good man; and that if I would only acknowledge Mahomet to be a prophet, the Mandingoes would make much of me. He understood a little English, enough to comprehend sister Wilkinson, who always told him that Mahomet was a bad man, and was in hell; upon which, he gently shook his head, exclaiming, "Ah! that woman bad too much, she talk too fast." When

we finally parted, as he had rendered me considerable assistance in my work, I told him to put his two hands together, in order to receive some money ; and I dropped therein one piece of silver after another, till the sum amounted to several dollars. His eyes glistened with pleasure, and he tendered his unfeigned acknowledgments to myself ; but concluded with saying, "I thank God." O, how many Christians might have learned important lessons of moral duty from this poor African Mahometan !

My arrangements with our committee upon going to Western Africa on such a special service, having included a liberty of returning to England during the rainy season or whenever my health or the state of my work might render it desirable, I now thought proper to avail myself of this privilege, both on these and on other accounts. But I did not even then judge aright of the debilitating effects of an African climate ; for as my engagements had been chiefly of a sedentary nature, and as I had been enabled for a considerable time to work incessantly at the task assigned, I had almost forgotten the meaning of muscular energy. Activity in Western Africa and in England are two very different things ; and any person who shall endeavour to perform the same degree of labour in the former as in the latter country, will eventually find to his cost that he has made a grievous miscalculation. It is this misconception which often leads to such fatal effects amongst Englishmen in Western Africa. A British captain will begin cursing the "lubberly Niggers" for the easy manner in which

they pursue their labours : and at length getting out of all patience, (for the natives will say, "Plenty of time, massa, to-morrow come after to-day,") he will set his own crew to work, and ply them with plenty of rum to excite their energies : and it is no wonder if, especially in the hot season, their strength be soon prostrated under the dreadful effects of an African fever. It ought to be a constituted law of the Gambia, that no British seaman be allowed to ascend the river during this period of the year ; and we do not see why the humane regulations of government should not include the sailors of merchantmen as well as those of our men-of-war, who are seldom permitted to go ashore. After labouring all day in loading wood, in a narrow creek surrounded with mangroves, where a breath of wind cannot purify the atmosphere, and his strength is perhaps farther prostrated with sensual gratifications which he here indulges without restraint, the seaman in vain endeavours to sleep during the night in the open air ; in the cabin he cannot breathe, on account of the myriads of tormenting mosquitoes with which he is assailed. Or should exhausted nature sink into repose in spite of these torments, he is still exposed to the marsh *miasma*, which exhales abundantly from these haunts of fever. And so it is with the missionary. He sees a wide field of action before him, and he labours to do all the good that he can "whilst it is called day." His zeal props up his exhausted strength, and he continues to work extravagantly upon this moral excitement, until disease supervenes, and his exhausted frame sinks under

an otherwise not fatal disorder. I frankly confess my own error, if perchance it may be a means of warning others. Some little time after my return home, I read in one of our monthly Notices, an extract from the journal of brother — in Sierra Leone. “What a laborious missionary he is!” was the general opinion. “Yes,” I said, “the next accounts will probably be those of his death.” And so it actually proved. On leaving the Gambia, a great part of our crew were sick or merely convalescent; and although the master had been obliged to take additional hands on board, who were of course natives, and therefore more able to work the vessel off the coast of Africa, I thought that we should have buried one half of our company in the mighty deep. A merciful Providence favoured us with a gentle yet fair breeze till we reached Cape Verd Islands, where we fell in with the trade-winds; but until that period, we had a complete hospital on board. When the ship’s medicine-chest failed, my own happily supplied its lack; and we were enabled to keep the crew alive till a change of atmosphere took place, when they all revived as if by magical influence. I was then enabled once more to apply myself to my Mandingo works, and to labour during a two months’ voyage in getting some of my loose materials ready for the press. The Grammar and two little school-books were subsequently published by our committee, through Dr. Lindoe’s Society; and the British and Foreign Bible Society undertook the printing of St. Matthew’s Gospel, as a trial before

publishing the other Gospels, which have also been completed according to engagement. A most important and interesting field of missionary enterprise is now opened in the regions of the Gambia: but it is the fatal climate which paralyzes all our efforts for the benefit of these poor heathens. Missionaries might perhaps be obtained from the coloured population of the West Indies or America, until the natives of Africa shall be fully trained to undertake the work themselves.

But I cannot conclude this sketch of the scenes through which I passed in Western Africa, without adverting to the oppressive manner in which the liberated Africans are treated by our colonial authorities. As I have not spared the pasha of Egypt, neither do I intend to gloss over the gross abuses which exist in our own colonies. We are aware that many of them take place without the concurrence, and even against the wishes, of the ministry at home; but every man is, to a certain degree, responsible for the acts of his own servants; and we think that our rulers are highly blamable in not being more careful as to whom they appoint to fill such important offices. Nor are we at all satisfied that proper attention is paid to the complaints that are made from abroad in regard to the abuses there committed. And we here beg to be understood as describing the state of things in the Gambia as they were in 1836; alluding also more particularly to M'Carthy's Island, which is still farther removed from public view than St. Mary's. We shall begin with the commencement of the

sufferings of these liberated Africans under British mismanagement ; that is, with the manner in which they are sometimes forwarded to the Gambia from Sierra Leone. And let a recent example suffice to show the nature of the case ; for we pretend not to determine at whose door the fault really lies. Towards the close of 1835, a vessel left Sierra Leone, bringing three hundred of these unfortunate creatures to the Gambia. It was during the coolest part of the year in those latitudes, and that particular season was especially cold. But though the wretched Negroes had been brought from a hotter climate, they were shipped in a state of almost, if not entire, nudity, and were thus exposed to all the inclemencies of the weather. Nor is it an unusual occurrence for them to be huddled together in this indecent and barbarous manner. On the above occasion, many of them had been attacked with small-pox before they were sent on board ; but no medical aid was present, and the fatal disorder spread fearfully amongst them. Twenty-seven died at sea, and a great part of the remainder subsequently perished at St. Mary's. The small-pox was thus introduced into the island, and numbers of the resident Negroes were hurried into eternity. A similar specimen of wholesale manslaughter took place during the preceding year, when a vessel full of these hapless victims were sent in a diseased state to M'Carthy's Island ; where no proper shelter or attendance was provided for them, and many accordingly died from neglect. If the amount of the present population were compared with the large



number of liberated Africans that have been sent to this colony, the mortality would appear frightful indeed !

The clothing usually furnished is very scanty. A shirt and a cap is the regular allowance ; but the former is sometimes indecently short, and the times of supply are "few and far between;" so that many may be seen with nothing but a rag across their loins. The allowance of food (no meat is given) has been quite insufficient for the vigorous support of nature ; so that the Negroes would devour snakes, rats, or any other species of vermin ; which is a singular method of promoting the civilization of barbarians ! So very parsimonious were the authorities in M'Carthy's Island, (it was otherwise at St. Mary's,) that not a coffin or a shroud was allowed these poor wretches for their interment. The corpses were smuggled into the earth in a state of entire nudity ; and the very place of burial was violated by the plough of the manager ; as if even the decencies of the grave could not be allowed to hide the remains of mouldering humanity.

The occupation of the Negroes when brought to the Gambia is as follows. The men are placed under managers and overseers, who set them to work for a certain period, being armed with whips like slave-drivers. This is regarded by them as a state of slavery ; and their manumission is called "freedom." They are not instructed in any useful art or trade, but are labourers to carry burdens, to fell timber, &c. When manumitted, two or three tools are given to

them for working the ground; *but no provision is made for their wants till they can raise a crop*; they therefore sometimes provide this beforehand, by laying up a small stock, at the expence, though not at the will, of government. But the women have the hardest lot to endure. Whoever takes any one of these is obliged to pay six dollars, which is said to be for passage-money from Sierra Leone; but of course the Africans look upon it as the price of a slave; and they are, in fact, at the disposal of the buyer. When the last of these groups of females came up the river, a number of men went to view them, and each selecting the woman that pleased his fancy, he unceremoniously carried her off, upon payment of the stipulated sum. As there was no consulting of the woman's inclination, and no marriage-bond entered into, cruelty and confusion might be expected to ensue; and the untimely fate of one of these wretched women (which we are almost tempted to relate) might have moved the heart of any human being, but such as are capable of saying, "What does it matter? it is only a Nigger." Concerning many of the girls as they grow up to womanhood, we refrain from making any remarks, farther than that it is notorious that certain houses, including the governor's,\* are well supplied with them. It would indeed seem, that the authorities were as deadly enemies of morality as of religion; since they lately endeavoured to prevent the missionaries from marry-

\* The late governor.

ing by bans, after it had been practised for many years, and though there was no other minister in the settlement. But the brethren nobly stood their ground, and the governor could do nothing but rage, as he dared not write home upon a matter where he knew himself to be in fault.

The children under government-care (or neglect) have no education given to them ; nor are they even permitted to attend the mission-schools, where they would be taught, and even clothed, gratuitously, if that expense were too great for the colony ; although certain orders upon that subject have been sent from Downing Street. And wherefore ? Because the expense of a little corn or rice for their support is too much for the colony ! They are accordingly put out as apprentices to the settlers, by which means this pittance is saved, and a few dollars are obtained as a fee. Some of those in M'Carthy's Island have been taken by poor persons, and let out for hire as labourers ; and how does this differ from five years of slavery ? It is indeed specified as a condition in the indenture, (when the proper ones are employed,) that the children shall be instructed in reading and in the principles of religion ; but these conditions are neither attended to nor enforced, though I myself directed the attention of the authorities to these points of obligation. As our only wish at present is to expose the system, we refrain from giving any examples of the preceding observations ; and will only describe one other form of oppression to which the Negroes are subjected. When the liberated Africans

have passed through the first ordeal, and the survivors have become located and settled in their huts, they are sometimes turned off, and ordered to go to another locality, if such be the caprice of their rulers. Many have been thus removed from place to place, without any respect being paid to their feelings, or regard made to the little property which is *their all*.

These remarks upon the treatment of the Negroes will show the utter inefficiency of the present system to secure the goodwill and prosperity of the colony, and to forward the benevolent objects of the British legislature in establishing such settlements. Every person that has attempted to stem the torrent of injustice that runs down the streets, has been persecuted or insulted by the local authorities, and other interested persons; who seem to have been desirous of keeping the Africans in thralldom and ignorance, in order to serve their own purposes of unjust gain, or to gratify the licentiousness of their vicious passions. We earnestly hope that some friend of Africa will take up the subject, and be the means of bringing about a reform in the method of treatment adopted towards these helpless objects of our pity and justice; and that the new governor will prove himself worthy of the trust confided to him by Her most gracious Majesty.

## APPENDIX.

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### NO. I.

#### ST. PAUL'S SHIPWRECK.

As a paper on this subject, written by the author of the foregoing pages, and inserted in the Wesleyan-Methodist Magazine for May, 1838, has been deemed of some little importance as an attempt to settle the disputed place of the apostle's shipwreck ; it has been thought proper to insert it at the close of these "Sketches," for the benefit of those who have not had an opportunity of perusing it.

*To the Editor of the Wesleyan-Methodist Magazine.*

HAVING recently had occasion to make some reference to Malta, the disputed point, whether Melita or Meleda was the scene of St. Paul's shipwreck, recurred to my mind. Now it might seem presumptuous in me to offer any arguments on a question which has occupied the attention of so many learned biblical critics, were it not that practical experience frequently elucidates a geographical matter more satisfactorily than the most profound researches made under other circumstances. It was my fortune, or misfortune, to encounter a tempest precisely similar to St. Paul's euroclydon, in the same sea, and also nearly to follow what I suppose to have been the

track of the apostle, to no great distance from the place of his shipwreck. I find that bishop Pearce, Calmet, Dr. Shaw, Dr. Adam Clarke, &c., contend for the generally-received tradition, that St. Paul was wrecked at Melita (now Malta); whilst Mr. Bryant and Dr. Hales plead for Meleda; and this latter opinion is entertained by many in the present day.

With some observations upon the euroclydon, allow me to take up all the arguments of Dr. Hales, and endeavour to show that they cannot stand the test of a strict ordeal.

1. His first argument relates to the Adriatic Sea. But "Adria" (the word used by the writer of the Acts of the Apostles) was not limited to the Gulf of Venice; for Lucan applies it (lib. v. 6, 14) to the Ionian Sea; and another author to the Sicilian. Thus also Ptolemy says, (lib. iii., cap. 4,) "that Sicily was bounded on the east by the Adriatic;" and (cap. 16) "that Crete (now Candia) was washed on the west by the Adriatic;" and Strabo says, (lib. vii.,) "that the Ionian Gulf is a part of that which, in his time, was called the Adriatic Sea." So that, in an indefinite manner of speaking, like that used by the sacred historian, "Adria" might suit any part of the waters between Crete and Sicily.

2. Dr. Hales's second argument concerns the tempest which he supposes to have come "from the south-east quarter." Many of Dr. Shaw's and Dr. Clarke's remarks concerning the tempestuous winds called "Levanter," correspond with what I have experienced in these parts. These winds vary from the north-east to the south-east, and blow through the whole sweep of the Mediterranean. But when they rush down from the high mountains of Candia, they exercise a peculiar influence upon that

neighbourhood. To illustrate this by an example :— Vessels sailing from Malta to Alexandria generally steer for Candia, and, catching sight of it, pass to the south, taking their departure from the little island of Gozzi, the ancient Claudia. In pursuing this course, we had come within eighty miles of Candia, sailing with a north-west wind, when we were suddenly met by a tempest from the east-north-east. We sailed in an Austrian vessel, badly manned, and with little cargo, of a slight structure, and exceedingly buoyant in the water. In a very short time, every inch of canvass was taken down, and the vessel was “caught,” or borne away, by the storm. On other occasions the seamen have “put the ship’s nose to the wind,” and made her “lie to.” But as the sacred historian says, Acts xxvii. 15, “she could not bear up into the wind ;” that is, “face the storm ;” and so “we let her drive.” Such was precisely the case with us, when we were about one hundred miles east of the apostle’s situation. We “scudded with bare poles,” at the rate of twelve or fourteen miles an hour.

[Here follows a description of the storm given in the preceding narrative ; from which we infer, that it was an “euroclydon” of still greater violence than that experienced by the apostle.]

How St. Paul’s crew were able to “take up the boat,” verse 17, I know not ; for it was with the greatest difficulty that ours could be kept on board, though lashed to the deck and the two masts. Dr. Clarke does not understand what is meant by, “and fearing lest they should fall into the quicksands, (or syrts,) strake sail ;” verse 17 ; because he says that it is wrong to suppose that the vessel was driven “down to the African coast, and near to the syrts, or shoal-banks.” I think the Doc-

tor to be wrong in this last assumption ; for this *was the fear of our master*, though we were in a more open part of the sea than St. Paul was, being considerably farther to the west. Besides, from the apostle's situation "under Crete," he doubtless had the blast still more from the north, which would have driven them directly towards the much-dreaded quicksands of Africa. As soon as the storm moderated a little, and long before they dared to turn about, our crew hoisted a little sail, in order to keep the vessel to the north, as the wind gradually veered round to that point. Where large latine sails are used, "slackening sail" (as the Greek word imports) is still practised in some places ; the greater part of the canvass being then made fast upon deck, and one end of it hoisted a little in order to catch the wind. It is then indeed very loose, but answers sufficiently to steer by ; and thus the apostle's ship was probably kept a little to the north of the wind ; and it is clear that a little sail may be carried when flying before the wind, which would be torn in pieces if in opposition to the blast. In this way we "were driven" till within sight of Malta, though a little to the south of its latitude ; whereas St. Paul, who was out "many days" in the foul weather, got to the north, and was wrecked on a reef opposite to a bay which still bears his name. The "two seas" or currents meeting here have been easily accounted for.

3. Dr. Hales's third argument concerns the epithet barbarous," which "was not applicable to the celebrity of Malta at that time." But it has been clearly proved by the learned, that "barbarous" was a term applied to a foreigner, unacquainted with the polished languages of the day, and not to a savage, as we use it in the



English. So it is employed by Ovid, Herodotus, and St. Paul himself; 1 Cor. xiv. 11, &c.; and thus the Carthaginians (from whom the Melitans were descended) were called "barbarous" by the Romans.

4. The doctor's fourth argument is thus stated:—  
"The circumstance of the viper agrees with the damp and woody island of Meleda, but not with the dry and rocky island of Malta, in which there are no serpents now, and none in the time of Pliny." But we observe, (1.) That the viper inhabits sand and rocks as well as other places; and is found plentifully in "dry and sandy" Egypt. (2.) Though Pliny knew of none, there still might be some there, especially as St. Paul's Bay is in a lonely part, at a distance from any town in the island. There not being any in the present day proves nothing as to former times; for there are no wolves now in England, though it was once overrun with them. But, (3.) It seems to have escaped the notice of critics, that there is neither soil nor space for fire-wood to grow in Malta; and it is accordingly brought from Sicily in faggots and bundles, especially the latter. As to St. Paul's having "gathered a bundle of sticks," it is a misconception. The Greek verb here translated "gathered," is no where else used in the Testament; and in this passage, it has been turned out of its ordinary signification, to suit the familiar idea, (simple enough to us, but very mysterious at St. Paul's Bay, where there are no trees growing,) of gathering rotten twigs. Its meaning in profane authors is, to "turn together or in a heap;" so also, "to stir up a multitude or faction," &c.; and therefore simply denotes, that Paul raked together a number (not bundle) of the half-burned sticks that were lying round the fire, and put them on it: when a viper (proba-

bly brought with the sticks from Sicily in a torpid state, because of the cold) "came out of the heat," or hot bundle,\* in which it had become animated; and, in order to escape the flames into which the apostle was about to throw it, darted forward and "fastened upon his hand." This is quite intelligible: else how would the "no little kindness" have been manifested in merely kindling a fire, if there had been plenty of wood lying about? for the shipwrecked crew could easily have made one for themselves. And what the kindness of "receiving us all because of the present rain and cold," had it been only to allow them to stand round a fire in the open air? "Receiving" means, "entertaining as a guest," and is thus constantly used in the New Testament. This "barbarous" or foreign people, therefore, hastened to the shore, received the shipwrecked crew, entertained them in some large house or store-room, and made a fire, which would be expensive, and which is seldom needful in Malta, "because of the cold." During the two most wintry months of the year (in which I was on the island) we did not light a fire except for cooking, though sometimes it was very chilling, especially during the rain. The word translated "chief man," verse 7, was the proper title of the governor of the island; and his entertaining two hundred and seventy-six persons courteously for three days, shows at once his substance and hospitality: a thing quite impracticable to a savage on a desert island like Meleda. Besides, Publius is a Roman name. As governor, he had a very good reason for entertaining with splendour so many Roman sol-

\* The Greek word means, "dry or warm," as ready for kindling, and never signifies "wet wood," as must have been the case if gathered in the rain.

diers and citizens ; and he evidently provided for their sustenance during the whole winter, (for which subsequent expense he would be reimbursed,) and equipped them with a ship and provisions for Italy.

5. Dr. Hales's last argument is worse than any of the former. It is deduced from the disease with which Publius's father was afflicted. This, he says, might well suit a country that is woody and damp, &c. ; but was not likely to affect a dry, rocky, and remarkably healthy island like Malta. The great healthiness of Malta is a vagary of the imagination. Diseases, similar to that which the sacred writer has mentioned, are frequent and very fatal. A brother missionary, who had suffered dreadfully in himself and family from such disorders, used to smile at his having been recommended to Malta for the establishment of his health ; and he told me, on leaving, to be sure to tell the parties concerned to send no more invalids to such a "paradise ;" an injunction to which I strictly attended.

Besides these remarks, we may ask how a large vessel came to winter in a desert isle like Meleda. The officers and crew must have been deplorably foolish so to do, as we do not read of the "Castor and Pollux" being driven out of her course ; but, on the contrary, she must have had fine sailing weather, according to St. Paul's reckoning, before the storm came on. Or how was Meleda on the road from Alexandria ? St. Paul's subsequent voyage puts the question out of all doubt ; for he went first to Syracuse, and then to Rhegium, which was the regular course from Malta to Rome. Whereas, had they sailed from Meleda, they would have had nothing at all to do with Syracuse, unless they wished to lengthen out the voyage, (of which they

must have been now nearly tired,) and take a trip into the open sea, which the ancients always avoided when practicable. Besides, as there was so large a company on board, common prudence and economy would teach them to take the shortest route to their journey's end.

As St. Paul was tossed about "many days" in Adria, it appears probable that the wind drove them towards Africa; but that, when the storm moderated a little, they luffed northwards; thus making a zigzag course towards Malta. At all events, it seems quite clear, that he was wrecked near the spot which still bears his name; and where the papists have erected a small chapel, to mark the site of the miracle.

R. MAXWELL MACBRAIR.

## NO. II.

ON THE BEST METHOD OF DISSEMINATING THE  
SCRIPTURES IN NORTH-WESTERN AFRICA.

THE following is the chief part of a "Statement" which was drawn up by the author on his return to England, for the information of the Wesleyan Missionary committee, on the subject of disseminating the scriptures through North-Western Africa. This paper was also subsequently laid before the committee of the British and Foreign Bible Society; who, in consequence thereof, agreed to commence publishing the Mandingo Testament; and a grant of five hundred copies of St. Matthew's Gospel was generously made, for the use of the Gambia mission.

TO THE SECRETARIES AND COMMITTEE OF THE  
WESLEYAN MISSIONARY SOCIETY.

## HONOURED FATHERS AND BRETHREN,

IN compliance with the instructions given to me on your behalf, by the Rev. John Beecham, for translating the holy scriptures into one or more of the languages of Western Africa, I have repaired to the Gambia, and there endeavoured to prosecute the work assigned to my charge. For this purpose, I have obtained all possible information respecting the various tribes and languages of that part of Africa; and I now beg to lay before you a short statement of these researches, together with my own views for putting the word of God into the hands of some of these benighted children of Ham.

I shall commence with giving a sketch of the country,

and of the religious condition of the native tribes. [Here follows a brief description of the Gambia, and of the Mandingo, Jollof, and Foola languages and people, extracted from the preceding journal; which concludes in the following terms:—]

Hence it will easily appear, that the Mahometan religion is little known in its peculiar tenets; and still less practised in its rigid forms, except by a few, in this part of Africa. In fact, the religious creed of the Mandingoes and their neighbours consists, almost entirely, of a number of heathenish superstitions and “country fashions,” which would be an abomination to rigid Musselmen, and which some of their *fodays* look down upon with contempt, as being only “fit for children.” The hold which Mahometanism has upon these people is nothing like that which prevails in the east, and amongst the Moors. They are far from being intolerant; and look with respect upon every “praying man.” The Europeans, indeed, are here usually regarded as *kafirs* or *soninkees*, a character which they pretty generally deserve; but the white *maraboo* or *foday* meets with considerable deference and regard. Again: the holy scriptures in Arabic are eagerly received by the native priests and religious people, though few can read or understand them. And here it must be remarked, that more importance has been attached to the Arabic, with respect to Western Africa, than is warranted by actual fact. Were the Arabic language really understood, by even the *maraboos*, amongst the people, nothing more than the circulation of the Bible amongst them might be deemed requisite for the overthrow of Mahometanism; for I cannot learn that they have imbibed the eastern dogma of the adulteration of the sacred text.

But this is not the case: yet as the Mahométans of Western Africa are much attached to the Arabic characters, missionaries acquainted with this language might thus advantageously teach and explain to these people the holy scriptures, which are "able to make wise unto salvation."

After giving this short description of the condition of the natives of the Gambia, I beg to lay before you my views respecting the diffusion of Christian knowledge, and the dissemination of the holy scriptures, amongst the different tribes.

And I must first advert to the Foolas, on whose behalf the present task was primarily undertaken. Could the benevolent designs of Dr. Lindoe's Society have been accomplished, in the formation of a country of pastoral Foolas, where they might be safely settled, and instructed in the principles of religion and civilized life, we should have had no other care than to raise schools amongst the people, and to translate the scriptures into that language which would be best understood, and have also the widest range. And this is the impression under which you laboured when I was engaged to prosecute this work. But this scheme is now found to be impracticable. A great difficulty exists amongst the Mandingoes as to the selling of land; and the wishes of the old Briggamma chief, who felt the weakness of his tribe, and would therefore gladly have placed all his territory under the protection of the British, have been dissipated by death; whilst his successors are far from being friendly to the sale of their territory. And otherwise, from the unsettled state of the country, as already described, it would have required the presence of British troops to defend such a newly-formed Foola

kingdom ; or else to make warriors out of cōwards, which is a hard task to fulfil. But the unsearchable wisdom of Divine Providence still proclaims, "My thoughts are not your thoughts, neither are my ways your ways." And though the benevolent designs of Dr. Lindoe have not been fulfilled in respect of the Foolas, they have been successful amongst a still more oppressed and destitute race of Africans, namely, the liberated slaves, who have been settled by the British government on M'Carthy's Island, at which place the head of the Foola mission was established ; and amongst these, the Southampton Society is now called upon to exert its philanthropic enterprise. And is not this in accordance with the method pursued by infinite wisdom, ever since the Christian system was displayed by the glorious appearing on earth of our incarnate Redeemer? Since that epoch, have not all attempts to civilize savage nations, previous to their being Christianized, been brought to nought? And is not the "foolishness of preaching" still demonstrated to be the "power of God," not only to save souls from death, but to introduce civilization, and all the peaceful arts of life in its own train? Still the Foolas have not been kept out of sight. For though they have not thought proper to settle on M'Carthy's Island, for want of sufficient pasturage to sustain their numerous herds, your missionaries have preached the gospel to them in some of their own villages. Sudden war has, indeed, more than once scattered the people ; and four villages quickly dwindled into one, which was also deserted for a time. But I am happy to understand that it is your wish to increase your labourers amongst these Foolas, who are certainly a superior race of Africans, and well deserve our com-



miseration ; and who are more or less conversant with the Mandingo language. In this language, I think, it will be most expedient to instruct them in the knowledge of the holy scriptures.

As to the Teucolar Foolas who inhabit Foota-Toro, Foota-Jallon, &c., no present endeavours are being made to send missionaries into these kingdoms. Foota-Toro lies near the Senegal, to the north-east of the falls of the Gambia, and has been described to me by a native as being a fine country, in which rain seldom falls ; the inhabitants of which are strict Mahometans. Indeed, one of my best interpreters for the Mandingo was a native of this country, who could read the Arabic scriptures fluently, and repeat much of the Koran from memory. From his information, I have drawn up a sketch of the Foola Grammar, with short vocabularies ; which will be useful in case a mission should ever be attempted amongst these people or those of Foota-Jallon. The latter country has been visited by some embassies from Sierra Leone, to the north of which it is situated, about the sources of the Rio Grande and the Gambia. These are the two most accessible kingdoms of the Foolas, the others being placed more in the interior of Africa. But though these are out of the reach of our present researches, the scattered Teucolar villages in the Mandingo country may be instructed by means of the Mandingo or Jollof languages. Should such efforts in their conversion to Christianity be successful, they would be the best missionaries to their own countrymen.

The Loubies could be taught through the medium of the Mandingo or Jollof, like the other Foolas.

The Mandingoes will be best approached in their own language ; and the willingness with which they receive

the scriptures, and the superstitious veneration which they pay to every thing called sacred, exhibit the people as a fit object for missionary enterprise. I have had many conversations with some of the most intelligent of the natives, and have been pleased to mark their curiosity respecting many of the truths of the gospel. We have also preached at some Mandingo towns, and been well received. Many of the Negro Mahometans have no doubt embraced this false system for want of a better, whilst others have been converted by the sword; and the hold which the precepts of the Koran have upon such is not very strong, being mixed up with their country superstitions. But though most of these would no doubt be willing to learn the Bible, it is to be feared that they would draw back from the Roman characters with superstitious dread, believing them to contain some white man's *greegrees*. For though they reverence the "law and the gospel," and acknowledge Jesus the son of Mary (not of God) to be the only Messiah, and also believe that Christianity shall finally pervade the whole world, yet they are scrupulously attached to the customs of their fathers, and would regard the leaving of them as being a greater crime than that of apostasy. And here I must observe, that there is a slight difference in the formation and pronunciation of some of the Arabic letters amongst the Mandingoes from the prevailing usages of the east, though these variations are not of great importance. The matter, therefore, stands thus: To circulate the Arabic scriptures to much advantage amongst the Mandingoes, would require missionaries conversant both with Arabic and Mandingo, to teach and explain the Bible to the people. On the other hand, a missionary acquainted with the Mandingo might

teach the people out of the scriptures translated into this language, and written in Roman characters ; but he might not easily prevail upon the Mahometans to learn in this form. Another course still remains, which is, to translate the scriptures into Mandingo, but to write it in Arabic instead of Roman characters. The Mandingoes might wish to receive the Bible in this shape ; and as they usually learn to repeat whatever they read, portions of the scriptures might eventually be more widely diffused than the precepts of the Koran, because they would necessarily be better understood. It is also a custom with some of the people to write down in Arabic characters any thing that they wish to remember in Mandingo ; and they have their own forms for this purpose. It is true that none but themselves can decipher what is thus written, without first hearing it read ; but a little trouble might bring any convenient form into general use. The disadvantages attending this plan of composing an Arabic-Mandingo Bible consist chiefly in the tediousness of writing and in the great additional labour and expense of publication. Besides the Arabic characters do not suit the Mandingo language well ; as the latter abounds with vowels, and the former consists chiefly of consonants. In particular the Arabic has no proper *o*, which letter forms a large part of the Mandingo language, and which would be thus necessarily confounded with *u* (pronounced as *oo*). A similar confusion with *e* and *i* would prevail, though of less consequence than the former, as these are often mixed in the pronunciation of the natives themselves. Again : a Mandingo guttural sound which is noted, though not fully expressed, by *ng*, would in Arabic prove the same as *j* or *g* soft. These are the chief peculiarities which would

throw difficulties in the way of reading the Arabic-Mandingo ; yet the last of these might perhaps be remedied by inserting an additional point to distinguish the guttural letter, or by adopting the form of one of the Persic characters not found in the Arabic.

Still it would be necessary for the missionaries to have the Bible in Roman writing, which well suits the Mandingo language ; and in this form it would be advisable to teach the pastoral Foolas, the Loubies, and all the other heathens. Yet though the Arabic-Mandingo seems to present some advantages as to teaching the Mahometans, we must also consider, that, by adopting both the above means, the labour of the translator and the expense of printing would be much more than doubled ; considering the difficulty of composing and printing in Arabic with the vowel accents, which would be absolutely necessary.

Should you determine to send additional labourers to be stationed amongst the aborigines of the Gambia, it would be advisable to have some part of the scriptures printed immediately. I mention *part*, because a large book, in the first instance, would only prevent their pursuing the useful plan of committing to memory such pieces as they learn to read ; and might also divert their attention from the most important truths of salvation, which ought to be presented to them in the most conspicuous light, and which they cannot be expected to find out for themselves.

Even amongst the liberated Africans, who have lived in the British settlements for a number of years, and have been converted to Christianity by the missionaries stationed there, Christian knowledge proceeds at a slow pace ; and the humblest truths require to be

clothed in the humblest language, to be understood by them.

You will agree with me in recommending, that, in all missions to the Mahometans, the most expedient plan is at once to instruct them in the word of God ; and, for this purpose, to collect a few of them together, and teach them to read the scriptures, explaining their meaning, and exhorting them to obey the heavenly voice. "It is the law," "it is the gospel," "it is the word of God," come with powerful influence to the minds of the superstitious, as well as to the wise. On these principles, I should also recommend, that as the demand for Arabic Bibles still continues, their distribution be pursued in a judicious manner ; and that they be forwarded, if possible, into the interior, where the demand for them is considerably greater than on the coast.

Having thus explained my views respecting the work of translating and disseminating the scriptures amongst the natives of the Gambia, I beg to give a short account of my own labours, as connected therewith. Besides the usual difficulties to be expected by all missionaries, I have had to contend with some of a local character, which I had not foreseen. The erection of a dwelling ; the attacks of sickness ; the enervating effects of the climate ; and the want of proper interpreters ; together with interruptions, arising from some unfortunate difficulties in which the mission has been involved, and the unsettled state of the country round M'Carthy's Island, proved serious obstructions to the prosecution of my plans.

Having quickly perceived the propriety of paying primary attention to the Mandingo language, my first endeavours were directed to discover its structure accord-

ing to the theory of grammar, that translations might be effected upon fixed principles. Where a language has not been committed to letters, we cannot expect to find the same modes of verbiage and pronunciation which are to be met with in written dialects; and it was, therefore, my endeavour to discover such forms as are most generally understood by the various tribes of the Gambia. In doing so, elegance and grammatical precision have been sometimes sacrificed, to meet the usages of familiar conversation. Upon these principles, a Mandingo Grammar has first been drawn up; and though apparently not very copious, when compared with the grammars of more refined languages, it embraces most of the peculiar forms of the Mandingo. For, whilst conversing or translating, I always noted down any new combination of words which presented itself, and endeavoured to arrange it under that class of forms to which it belonged. This grammar is accompanied by a vocabulary of familiar words and phrases.

Small lesson-books have also been arranged for native scholars, consisting of spelling and reading-lessons, and a few familiar stories. These are so drawn up, as that a few pages may be printed off as lessons, upon the plan of the British and Foreign School Society.

The first part of Dr. Watts's small catechism, the Lord's prayer, and the ten commandments, form another little tract.

Some illustrative pieces, after Mrs. Barbauld's plan, and some short prayers, are drawn up in Mandingo and English.

I then directed my attention to a translation of part of the New Testament; which I continued, amidst many interruptions, till the rainy season supervened; which

finally obliged me to relinquish almost every exertion, mental or physical. I have, however, completed a rough copy of the Gospels, which a little more labour will enable me to correct, and re-copy for publication. Some other small portions of scripture have also been translated, to meet such views as I shall hereafter explain.

I trust that these works will prove to be not only pretty correct, but also intelligible to most of the natives, in so far as language and style are concerned. But the Foola Grammar only professes to be a sketch, in which a few rules are laid down, and other general features pointed out, which seem to be too irregular to admit of grammatical classification, at least without a good knowledge of the language. Neither can the Foola vocabulary be depended upon, as I have had no opportunity of comparing or correcting it by other interpreters. And I beg once more to state, that though the Foolas speak their own language amongst themselves, yet I believe, that most of the men in the neighbourhood of the Gambia understand the Mandingo; as do also some of the women, especially the married females, who are accustomed to visit neighbouring towns, for the purpose of selling little articles of their own manufacture. In case that missionary exertions on a large scale were pursued amongst these tribes, I might recommend, that, at least, something be attempted in their most familiar tongue; but, as affairs at present stand, I confess, that I cannot see the propriety of pushing this matter, which would only weaken, by dividing your labours.

As it may be expected of me to make some observations upon the character of my translations, and to

explain my views as to committing them to the press, I shall conclude with a few remarks upon these two subjects :—

And, first, as to the Mandingo version of the Gospels, though it cannot be regarded as a perfect translation, I hope that the conclusions to which I have usually come, are pretty correct. Various portions of the Gospels have been rendered into Mandingo with the help of *five* interpreters, through the medium of the English, Jollof, Arabic, and Mandingo itself. For example: at one time I employed a native Mandingo, well conversant with current English; adopting the English Testament as our text-book. At another time, I used the assistance of our valuable native missionary, the Rev. John Cupidon, who is pretty well acquainted with the English, and has been accustomed to preach to the people in Mandingo, though he is a Jollof by birth. Again: I procured a person well conversant both with Jollof and Mandingo, and, by means of Mr. Cupidon as a medium of communication, thus secured another check through the Jollof language. Again: I translated from the Arabic Testament with the learned Foola already mentioned, who had lived many years amongst the Mandingoes, and was perfect in their tongue. From some of the children who had learned our catechism, I used to ask how they would render the questions and answers in Mandingo; or wrote for them little stories, and consulted them as to their correctness. Signs, anecdotes, and illustrations were also constantly used with all the above parties, to elucidate the definite meanings of words and phrases. On these latter, many other persons, besides those already mentioned, have been consulted. Portions of the transla-



tion have also been read to natives who frequented my house ; and the answers of one interpreter have been shown to another, and their various opinions collated and harmonized. For *religious terms*, I trusted chiefly to Mr. Cupidon and the Foola *foday*.

And now with respect to the *printing* of these Mandingo works: you will probably wish to have the grammar, school-books, and catechism immediately put into the hands of your missionaries, for their own use, and for the purpose of raising up Mandingo schools as opportunity may offer. The publication of these might be speedily accomplished, as I am not aware of any particular difficulty now presenting itself. You will probably also wish to have the Gospels printed in *Roman Mandingo*, so that your missionaries may have somewhat to teach and read to the people.

Again: in case of Christian missions being engaged in to any considerable extent amongst the Mahometans, I might recommend that such extracts and passages of the New Testament as are most easy of comprehension, and which embrace the most important incidents in the history of our blessed Saviour, and the most prominent doctrines of the gospel, (thus forming an antidote to Mahometanism and a guide to the paths of truth,) be published in Arabic-Mandingo. It would be expedient that such extracts be arranged in short paragraphs or chapters, so as to form convenient lessons for reading and committing to memory, and that they be printed in a clear type, (like the last edition of the Arabic Testament by the British and Foreign Bible Society,) and on a small duodecimo page for the convenience of portability: because the natives are accustomed to carry their Breviaries in small leathern pouches

suspended from their necks by thongs of the same material. A list of such passages is hereto subjoined. A small book comprising these extracts would also make a valuable volume for children and beginners, as an introduction to the sacred scriptures; whilst a second might be formed of the principal parables. Though I do not propose that the Arabic-Mandingo should now be published, yet a few small pages (say the third chapter of St. John, and the first of Hebrews) might be lithographed, by way of experiment, to see if the Mahometans will wish to learn the Bible in this form, as many of them have assured me they would. For this latter purpose, the missionaries would not require even to learn the Arabic characters, as the Roman and Arabic-Mandingo would be pronounced precisely in the same manner.

I have thus far endeavoured to discharge the duty committed to my trust; and I hope that you will be satisfied with these my humble endeavours to fulfil your instructions, in the fear of the Lord. I have worked hard whilst I could work, ever bearing in mind, (and especially in Western Africa,) that "the night cometh when no man can work."

## NO. III.

PLAN OF A MISSIONARY VILLAGE AND INSTITUTION ON  
M'CARTHY'S ISLAND.

At the request of the General Secretaries of the Wesleyan Missionary Society, the author drew up the following plan for connecting an institution with the missionary village which is now being formed on M'Carthy's Island. And he inserts it here, because he thinks that it may be serviceable in promoting plans for the instruction of Negro youth in the learning and arts of civilized life.

I. A missionary village shall be formed upon one of those portions of land granted by the British government to the society. This village shall be placed under wholesome laws and regulations, to which all its inhabitants shall pay implicit deference.

1. The cottages or huts shall have separate sleeping apartments for the male and female branches or dependencies of each family.

2. No immoral character shall be allowed to reside within the boundaries of the village, or even of the mission territory.

3. No rum or tobacco shall be used in the village; nor shall beads and other such finery be sold therein.

4. All the children must attend school; nor will any excuse, except sickness, be taken for their non-attendance,—unless the schoolmaster and missionary shall see fit to permit a temporary absence for any particular reason.

5. All the inhabitants will be expected to attend divine worship upon the Lord's day, unless prevented by family duties, or any particular emergency. But

the sabbath shall be kept strictly inviolate by all; no buying, or selling, shooting, fishing, temporal business, or worldly sports, being permitted on that day.

6. So soon as a corn-mill shall be erected, (which it is proposed to do with all convenient speed,) no pounding of corn by the women and children shall be permitted; for this is a barbarous custom, wasteful of human strength, and interfering with those domestic duties that properly devolve upon females.

7. No swearing or brawling shall be permitted within the village.

8. No children shall be allowed to go about in a state of nudity; and the women will be expected to have the upper part of their bodies covered, at least when abroad.

N. B. Every facility will be afforded to the inhabitants for increasing the little furniture and utensils of their dwellings; and for adding to the comforts of their homes. Especially bedsteads of cane, tables, stools or chairs, boxes for clothes, &c., are recommended to be speedily provided by every family.

II. In order to give the rising generation a regular and efficient training, it is expedient that their education should commence from the earliest period of life. A British schoolmaster and schoolmistress shall therefore be sent out to reside in the village, who, with the help of intelligent and pious native assistants, shall be entrusted with the care of the younger children: the mistress to undertake an infant-school, and the master to instruct the boys of riper years. To them, and to the assistants' charge, shall be committed the boarding of the smaller children, who may be sent to the institution by neighbouring kings or chiefs, or by native merchants of the Gambia.

1. The younger children shall be taught on the plan of a British infant-school; and the elder on the *British* system of education.

2. The time of actual schooling will necessarily be limited in so hot a climate, and will consist of about four hours a day: say, from six to eight, and from nine to eleven, A. M.; or, from seven to nine, and from ten to twelve. Afterwards, the boys shall be engaged in learning some useful trade, or in agriculture; and the girls shall attend either to domestic employments, or to sewing, spinning, &c. It is particularly expected that these two branches of art be attended to; as also the plaiting of straw-hats and bonnets, making baskets, &c.

3. The elder boys shall not reside at the village, but be taken charge of by the missionary, or his assistant, at Fort George: this for the purpose of dividing labour.

III. A superior school for training young men to be teachers and assistant-missionaries, and also to finish the education of native youths of rank and influence, shall be undertaken by the missionary who presides over the whole station and church of M'Carthy's Island; who shall reside on our present premises at Fort George. In his work, he shall be assisted by a native missionary, as at present, to take charge of the schools already instituted, and to aid in the work of evangelizing the people. The British government might be induced to place the liberated children in such an institution, and afford a fair remuneration to the society.

1. The young men shall be regularly instructed for a few hours of each morning, the missionary superintending their education.

2. At other times they shall be under the secular manager's direction (who is now on M'Carthy's island) for instruction in arts and agriculture. This will permit the missionary also to attend to his official duties as a minister of the gospel; the range of those duties being confined to M'Carthy's island, so as not to require his travelling to a distance.

3. It is, moreover, strongly recommended, that a Mandingo school and preaching be commenced at Morocunda, the native town adjoining Fort George; for as this is connected with Jemala on the main land, a good opportunity for instructing Mandingo children might thus be obtained. Should the Mandingoes be eventually so disposed, a location might be assigned to them upon the other portion of land belonging to the society; where another village might be established on similar principles with that already described.

IV. The manager of the secular concerns of the Africans shall overlook the temporal affairs of the village, and superintend the training of the above-named youths in the arts of civilized life, out of their school-hours.

1. He shall occupy part of the extensive missionary premises at Fort George, where also he will be at hand to superintend his charge.

2. All the boys shall have some regular employment assigned to them during half of the day; to which business they will be expected to give constant application; no *changing about* being permitted. Such engagements shall be noted down in the records of the station, and their progress in it, as well as in their studies, shall be regularly reported.

3. Some of these youths may be thus apportioned to the manager himself, as apprentices in the arts of husbandry.

4. Others shall learn the trade of a carpenter; for which purpose it would be well to have one of the assistants of this vocation. They must acquire the whole art,—sawing, cabinet-making, turning, &c., which some of the native artisans are capable of teaching. Particular attention shall be given to the making of furniture, which shall be sold (at a low price to the villagers) for the benefit of the mission.

5. It is very desirable that some be instructed in smith's work; that they may be enabled to make and repair their own tools and implements. Weaving, boat-making, &c., to be taught as soon as practicable.

6. The land reserved for the mission itself, or hired by the mission from neighbouring chiefs, shall not be occupied in merely growing corn and rice; but, as far as possible, it shall be used in raising cotton, indigo, ground-nuts, (for oil,) arrow-root, &c., to prepare which, presses, and other needful machinery, shall be sent from England.

7. Gardening shall be taught, including the rearing of fruit-trees, and the growing of such spices as may become valuable articles of exportation.

[Here follows an estimate of the extraordinary and ordinary expenditure of such an institution; and a plan for stationing missionaries in other favourable parts of the Gambia, so as to gain a Christian influence over all the tribes bordering upon the river, and extending thence into the interior.]

THE END.









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